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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

CURSORY REMARKS ON UNITARIAN-  
ISM, AND THE ARGUMENTS BY  
WHICH IT IS USUALLY SUPPORT-  
ED.

(Continued from p. 423.)

No. VIII.

A NECESSARY consequence of Divine attributes belonging to our Saviour is, that he is, in his Divine nature, a proper object of religious worship. On this subject Mr. Wright has some just preliminary observations. I fully agree with him, that "religious worship is due to the Supreme Being only. His claim to it is founded on his underived, independent, absolute power and dominion. To pay religious worship to a subordinate being is to rob God of his right." To which he adds: "Many Christians pray to three distinct persons; but, to justify their practice, they ought to prove that there is more than one person in the universe who is absolutely supreme. They pray to Christ; but, to shew the propriety of doing so, they ought to prove that he is the Supreme Being, that is, that his power and authority are underived, that he exists and possesses absolute infinite perfection, independently, in and of himself." True; and this required proof, as it relates to the independent existence of the Father, Son, and Spirit, constituting One eternal Deity, and the consequent absolute infinite perfection of every Person therein, we think is abundantly supplied to us in the inspired volume.

Mr. Wright, however, has, further on in his work, a long chapter on Christ. *Christ. Observ. No. 200.*

religious worship; the object of which is to prove, that it is not due to Christ.

"The question," he remarks, "is not, whether there be not a sense in which Christ is to be worshipped; for this is fully admitted; and we learn from the Scriptures that, in a certain sense, David and Daniel were worshipped. Christ, as the true Messiah, the Head of the gospel dispensation, the appointed Lord of Christians, is to be revered, honoured, submitted to, and obeyed: and this is all that is meant by the word worship in various parts of the sacred writings; hence it is said, *Let all the angels (that is, messengers.) of God worship him.* They are all commanded to revere and submit to him, to act by commission from and obey him, under the dispensation of the Gospel. But the question is, whether Christians do right in praying to Christ?"—To determine this question, our author begins by shewing, that the word *worship* is used by our translators in other senses besides that of the religious adoration which is exclusively due to the Almighty (See also pp. 484, 485.) This I concede, though I cannot perceive how the obsolete sense of an English word is to elucidate a scriptural doctrine to those who have access to the original language. Even the act of worship, which is properly a religious act, was performed with less scruple under the Old dispensation, before the coming of our Saviour; which accounts for Daniel receiving it from Nebuchadnezzar (Dan. ii. 6.) though it was refused to Haman by Mordecai (Esther iii. 2.) But under the New dispensation

greater caution is observed both in the use of the word appropriated to that act, and in the act itself; thus it is written (Heb. i. 6), "When he bringeth in the First-begotten into the world, he saith, and let all the angels of God worship him!" The English word, worship, is manifestly improper in Luke xiv. 10, where the Greek is *δοξα*, not *προσκυνησις*. But in the first instance adduced by Mr. Wright himself of religious worship offered to a man in the New Testament, a declaration is made, that it was not to be received by one who was no more than a man. "As Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man" (Acts x. 25, 26.) The holy indignation with which Paul and Barnabas rejected religious worship, when offered to them, is well known; and two instances occur in the book of Revelations to the same effect (Rev. xix. 10; xxii. 8, 9.) But though Saint John, in these portions of his Revelations, bears testimony to the maxim, that none were to be worshipped except God, he yet informs us (Rev. v. 13.) that "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, ascribe blessing and honour, and glory and power, unto Him that sitteth upon the throne, and unto the Lamb (that is, unto Jesus Christ) for ever and ever:" and this information is repeated in almost every vision of that book. Nay, this honour, which angels refused in heaven, our Lord did not reject when he was upon earth, but, on the contrary, having met with a blind man, whom he had restored to sight, said to him, "Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee: and he said, Lord, I believe; and he wor-

shipped him." Nor is it any wonder that he should have accepted this homage; for "it pleased the Father, that in him should all fulness dwell" (Col. i. 19.) He was of one substance with the Father, and could not therefore put off the glory which inseparably accompanies Deity. Before he appeared in the flesh, "he was in the form of God" (Phil. ii. 6;) and accordingly, even when he was upon earth, "in him dwelt all the fulness of the Godhead bodily." (Col. ii. 9.) The only question is, whether the worship, which was thus accepted by Christ, is the same that is due to the Father, and was refused by the disciples: and of this we can only judge by the original words employed. Now the verb, *προσκυνέω*, which is the only word used in the New Testament to signify true religious worship, is found in more than fifty places; and in all of them is applied either expressly to God or to Jesus Christ, or to Satan, as claiming divine worship; or to the disciples, who disclaim it; or to idols instead of God; or lastly, in a parable, to the adoration paid by a slave to his master, where also that master represents, in the parable, either God the Father or the Son. Such worship, indeed, however wrong, was paid of old to kings and potentates, especially in absolute monarchies; which practice gives a propriety to the image, while yet the circumstance of its being due to God alone adds force to its application. I do not see, therefore, how in candour it can be denied, that the word signifies strictly religious worship, or how consequently it can be denied, that religious worship was paid to Christ, and accepted by him in the New Testament. He is even commanded to be worshipped, and that by angels, who accept no worship themselves; and the acts of worship, which are performed to him in the Revelations, are accompanied with such language as it would be blasphemous to address to him



were he less than God. Nay, how can it be argued that such worship was not even enjoined by himself, when he said (John v. 23.) "that all men should honour the Son, even as they honour the Father;" which is a distinct and positive claim even to that very honour which is paid to the Father himself, and which all created intelligences disclaim?

But our author afterwards limits his inquiry concerning religious worship to the single article of prayer: and certainly it must be granted that no being to whom we may not address ourselves in prayer, can be properly an object of religious worship. With this admission, I proceed to consider in detail the summary arguments which are brought forward in this volume, to prove that Christians greatly err in addressing their devotional exercises to the Lord Jesus Christ. They are as follow:—

"Those who continue in the practice of praying to Christ, never attempt to prove that he commanded it. They cannot produce a single direction given by the Apostles respecting such a practice. They cannot find a single precedent in the New Testament to justify their praying to him. On the contrary, all the commands and directions of the Lord Jesus and his Apostles, as well as their example, and every thing recorded of their prayers, prove, that the one God and Father is the only proper object of religious worship, as will be shewn more fully in another section: consequently, the practice of praying to Christ, which is so common among modern Christians, is totally without warrant from the Scriptures.

"The single case of the martyr Stephen is the only thing that can be alleged as a precedent for praying to Christ; and that case, when duly examined, will be found not at all to the purpose. Stephen had a vision of the Lord Jesus. He said, *Behold, I see the heavens opened, and the Son of man standing on the right*

*hand of God!* In such circumstances, it was natural for him to call upon the name of Christ, and, as he believed that he was appointed to raise the dead, to commend his spirit to him. If other persons were in the same circumstances, they might with propriety act in the same manner; but this can be no rule for the regular performance of our devotional exercises. It may be alleged, that Christians are said to *call upon the name of Jesus Christ*. That this does not relate to their praying to Christ, is evident from the directions given, and every thing we read concerning the prayers of the faithful, in the New Testament. It may mean, that they prayed in his name, on the ground of what God had revealed and communicated by him; but I rather suppose it relates to their having taken his name upon them, and to their being called Christians after him.

"From the general practice of many Christians, it might be supposed Jesus had commanded his disciples to ask every thing of him; but so far from this being the case, referring to the time when he should be raised from the dead and exalted, he said *in that day he shall ask me nothing*. (John xvi 23.) To pray is to ask, and instead of directing them to pray to him, he taught them not to ask any thing of him, but to request every thing of the Father in his name: it follows, that those who pray to Christ act contrary to his express direction to his disciples: surely it must be more consistent, and more safe, to follow his directions than to act in opposition to them."

The different objections urged in this extract against the practice of praying to Christ, naturally arrange themselves under four heads; of which the first, and the most formidable, is the alleged prohibition of of our Lord himself.

The passage, supposed to convey this prohibition, is rightly translated—"In that day ye shall ask me

nothing:" for the English phrase, like the Greek, signifies—"Ye shall ask me no questions;" and the purport of it is, that after our Lord's resurrection and ascension, they should have no farther occasion to interrogate him, as they had been in the habit of doing during his abode among them; for that they might present their requests immediately to the Father, whose love for them was such as to secure a prompt reply. It is true, that the word *ἐρωτάω* is sometimes used in a higher sense than merely to interrogate; which is also the case with the verb, *to ask*. But here it is opposed to *ἀνέρω*; and the meaning of the the two verbs should be kept distinct. So also in the twenty-sixth verse: "In that day ye shall prefer your requests in my name: and I say not unto you that I will inquire of my Father concerning you;" or in other words, that I will speak to my Father on your behalf. That will be unnecessary, "for the Father himself loveth you." In all this there is no prohibition to pray to him, but only a permission, which had been still more distinctly given in the twenty-fourth verse, to use his name in praying to the Father, which is what we now do in almost every prayer we use. He could not have said more, or proposed himself as a direct object of prayer, without avowing, in plain terms, his essential Deity; for which doctrine, though sometimes announced to them with very intelligible distinctness, they were not then prepared, and which it was clearly not consistent with our Saviour's plan to announce generally till after his crucifixion. (John xvi. 12.)

But if the practice of praying to Christ be not absolutely prohibited, our author, secondly, argues, that still we are venturing upon it without the sanction of any direct command from our Lord himself. Undoubtedly it is very true, that Christ did not directly command his disciples to pray to him: but neither

did he directly call himself, in many instances, the Messiah or the Son of God. Even in answer to the inquiry of John's disciples, whether or not he was the Christ, he allowed his works to speak for him rather than he would declare himself; and yet in all these cases the truth wisely reserved, related to a character which he not only possessed, but was even then exercising; whereas in his human form, and at the period of his earthly service, he was not so strictly an object of prayer as afterwards, since it was not to be offered to him, as man, but as God, and the proof of his Deity was not then manifested openly to the world. Yet there are prayers even in the Old Testament which were doubtless addressed personally to him; and after his ascension it was prophesied, that prayer should be made ever unto him. (Psalm lxxii. 15.) Amidst all this absence, however, of ostentatious pretension on the part of our Lord and Saviour, we have some strong intimations of a duty, which was afterwards to be practised and enforced. "All men should honour the Son, even as they honour the Father." (John v. 23.) We have also the same testimony in regard to prayer in particular, as I have already adduced in respect to worship in general; namely, that it was offered to him, and, when offered, was encouraged and accepted. These few are some of the instances. The centurion said, "Speak the word only, and my servant shall be healed." "And Jesus said unto the centurion, Go thy way; and, as thou hast believed, so be it done unto thee." (Matt. viii. 8. 13.) "His disciples came to him and awoke him, saying, Lord, save us! we perish." "Then he arose and rebuked the winds." (Matt. viii. 25, 26.) "A woman of Canaan cried unto him, saying, Have mercy on me, O Lord, thou Son of David!" "Then came she and worshipped him, saying, Lord, help me!" "Then Jesus answered and said unto her,



O woman, great is thy faith. Be it unto thee even as thou wilt." (Matt. xv. 22. 25. 28.) These, indeed, may possibly be regarded not as spiritual prayers, or prayer for spiritual blessings. But our Lord's practice, through the whole course of his ministry, was to teach heavenly things by earthly. He taught the doctrine of justification by faith, by suspending recovery from sickness on the same condition with justification from sin; and thus, even in his manner of healing the body, foreshewed the yet undiscovered method of the soul's salvation, leaving it to his Apostles to make known more perfectly what he had but partially revealed. Nevertheless he did not quit the world without once vouchsafing an answer to truly spiritual prayer. One of the malefactors "said unto Jesus, Lord, remember me, when thou comest into thy kingdom! And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise." (Luke xxiii. 42, 43.)

Our author, thirdly, presses us with the want of apostolical direction to countenance our practice. The Apostles indeed did not begin their work of conversion by directing prayer to be offered to Christ. It would have been preposterous to do so.—But they proved him to be "God over all, blessed for ever," which necessarily rendered him an object of prayer. They represented him as the Giver of grace; and to whom should we pray for grace, but to him who gives it? Accordingly, to him they virtually direct us to pray, when they use that solemn benediction—"The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all!" (2 Cor. xiii. 14.) ["Grace be unto you and peace from God our Father, and from the Lord Jesus Christ!" (Phil. i. 2.) Prayer is still more plainly directed in 2 Tim. ii. 19.—"*Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα Χριστοῦ.*" ] But, in fact, when

once the points abovementioned were established, the invocation of Christ, which was practised even by the believing Jews before his coming, of which many of the Psalms furnish examples, required no specific recommendation. It was self-justified and self-recommended.

Still it might appear that the duty of praying to Christ would need other support, if the fourth assertion of our author regarding it, that not a single precedent for the exercise of it is to be discovered in the New Testament, were founded strictly in fact. The Apostles indisputably have not left forms of prayer, or many instances of prayers, behind them. But still it might be expected, that if it be right to pray to the Lord Jesus Christ, something like a prayer to him would occasionally introduce itself even spontaneously into their writings, and of this we have numerous examples. The first occurs in Acts i. 24, 25.—"Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship." I consider this as an unequivocal prayer to Christ, because it related to the election of an Apostle, and all the other Apostles were elected by the Lord Jesus Christ himself, and by him only. The second is that of Stephen, of which, however, the author says: "That case, when duly examined, will be found not at all to the purpose. Stephen had a vision of the Lord Jesus. He said, *Behold I see the heavens opened, and the Son of man standing on the right hand of God!* In such circumstances, it was natural for him to call upon the name of Christ, and, as he believed that he was appointed to raise the dead, to commend his spirit to him. If other persons were in the same circumstances, they might with propriety act in the same manner; but this can be no rule for the regular performance of our devotional exercises." Again; "Stephen's

addressing Jesus when he actually saw him, by no means authorizes us to offer prayers to him while we do not see him."

Now this appears to be a very unsatisfactory account of the dying words of the first martyr. "It was natural for him," says the author, "to call upon the name of Christ." But the question is not whether it was natural, but whether it was right for him to do so. Did the first martyr to the faith of Jesus Christ die with a prayer in his mouth, by which that faith was dishonoured? If he commended his soul to the care of Jesus Christ in his death, may we not also in our lives commit the keeping of our souls to him as unto a faithful Creator? If he prayed to him to forgive the sin of his murderers, may we not pray to him to forgive our own? Stephen could not, without impiety, have commended his spirit into the hands of our Lord, had not our Lord been the proper being to receive it; and this prayer, addressed to him at so awful a moment, indicates, that he regarded Jesus Christ as the God of the spirits of all flesh. (Numb. xvi. 22.) Indeed the whole question clearly hinges upon this; and the Deity of Christ being granted, the practice of praying to him must be allowed to be safe, proper, and expedient. Our author seems to have felt this, and, not being satisfied with his own remarks on the precedent thus furnished by Saint Stephen, is led to interpose a doubt whether the concluding prayer for the pardon of his murderers was really addressed to Jesus Christ.

"It is not clear that the petition in the next verse was addressed to Jesus; for the name Lord belongs to the Father as well as to Christ, and the proper name Jesus is not added to it, as in ver. 59. It was after he had addressed Jesus he kneeled down: it is natural to conclude he put himself in this posture to address God, whose glory he saw. No reason ap-

pears for his kneeling down to address Jesus in one instance more than in the other."—Even if the second were a prayer to the Father, the first is a prayer to Jesus Christ; and, as the martyr prefaces the second prayer with the same title of Lord, with which he had introduced the first, though he does not again add the distinguishing name Jesus, it is probable, though not demonstrable, that the same person was intended. In fact, the whole construction favours this opinion. The word God in the fifty-ninth verse, is not in the original; and the real object of ἐπικαλούμενος is the Κύρις Ἰησοῦς, which follows, the only person who is distinctly addressed throughout; and the use of that participle without an accusative appears to have grown out of the practice, already become familiar, of regarding the invocation of Jesus Christ, as a test of genuine conversion to Christianity. That this practice had certainly become common before the conversion of St. Paul, is incontestible to any who will fairly weigh the language in which the history of that transaction, and the vision of Ananias, connected with it, are recorded (Acts ix. 10.) "There was a certain disciple at Damascus, named Ananias: and to him said the Lord in a vision, Ananias!" Here the Lord who appeared to Ananias, though named absolutely the Lord without any more specific designation, was clearly the Lord Jesus Christ, as may be seen in the report of the vision, made afterwards by Ananias himself. (v. 17.) "The Lord, even Jesus, that appeared unto thee in the way, as thou camest, hath sent me." And on his Name it appears that the earliest Christians habitually called. They were even distinguished from other men by that particular act of devotion. Thus Ananias says to the Lord, who appeared to him, (v. 14.) "He hath authority from the chief priests to bind all that call on thy Name;"—and the same expression is repeated in v. 21. "All that heard



him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem?"

—τοὺς ἐπικαλούμενους τὸ ὄνομα τοῦ ἰη.—

Here again, as usual, the author evades the plain meaning of the expression, though he is at a loss what other sense to assign to it, and appears only determined to avoid that which is literally direct, obvious, and indeed the only one which the words themselves will bear.

"It may be alleged, that Christians are said to *call upon the name of Jesus Christ*. That this does not relate to their praying to Christ, is evident from the directions given, and every thing we read concerning the prayers of the faithful, in the New Testament. It may mean, that they prayed in his name, on the ground of what God had revealed and communicated by him; but I rather suppose it relates to their having taken his name upon them, and to their being called Christians after him."

"Dr Hammond says, in his annotations on 1 Cor. i chap. That the words translated 'call upon the name of Christ,' mean 'To be called by the name of Jesus Christ, as an *agnomen* or *supernomination*, which notes the special relation we have to him; as the spouse to that husband, whose name is *called upon her*, (Isa. iv. 1)—or as the servant to that master, by whose name he is called also.' He adds, 'In this sense will it be most proper to interpret the like phrase, (Acts ii. 21. and ix. 14, 21; Rom. x. 10, 12, 13, 14. and generally in the New Testament), but when it signifies *to appeal to*, or the like.' This is an authority to which Trinitarians cannot well object, as the Doctor was not only a man of much learning, but also an advocate for the Deity and Divine worship of Jesus Christ. This rendering not only agrees with the original, but best suits the context. Saul did not persecute the Christians, (Acts ix. 14, 21.) as persons who offered divine worship to

Christ; with this the Jews never charged them; but as those who believed in him. In baptism, persons do not pray to Christ, but to take his name upon them: of course, this is the most natural construction of Acts xxii. 16. Being called by the name of Christ best agrees with being called to be saints, and having him for our Lord. (1 Cor. i. 2.)"

I conceive that Dr. Hammond is decidedly wrong in his strictures on this phrase; because, whatever meaning might be assigned to it in such places as 1 Cor. i. 2, where it is ambiguous, if the passive or middle voice be intended, it cannot mean otherwise than it is translated in our Bibles in Acts xxii. 16; Rom. x. 12, 13, 14. where the middle voice of the word is decisive. That which is ambiguous ought to be determined by that which is clear; and I therefore submit to the consideration of the learned, that in all the places where this phrase occurs, our received translation is the only correct one. Next we have a plain account of a prayer which Saint Paul offered to the Lord Jesus Christ, and of the answer which he obtained to it in 2 Cor. xii. 7, 8, 9. "There was given to me a thorn in the flesh. For this thing I besought the Lord thrice, that it might depart from me: and he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." This, accordingly, the author confesses, though with a reservation, to be a prayer addressed to Christ. His words are—"Either personally or in vision, Jesus Christ appeared several times to Paul, and afforded him divine communications. (Gal. i. 12.) It is while speaking of visions and revelations of the Lord, he mentions his beseeching him, that the infirmity he laboured under might depart from him. He knew Jesus had received of God power to com-

municate to his Apostles for the cure of diseases : hence it would be natural for him, when he had intercourse with Christ, either personally or in a vision, to entreat that this power might be exercised for his relief.— This, however, can be no authority for their praying to Christ who do not see him personally, and have neither a vision of, nor revelation from him.” But I would submit, that the example of the Apostle is a sufficient justification for the practice of Christians, whether they have had a vision or revelation from him or not. Saint Paul never teaches us, that Apostles might pray to a being whom it would be wrong in others to address. Again, in 1 Thess. iii. 11, we have a prayer, addressed jointly to the Father and the Son, though delivered in the third person.—“Now God himself and our Father” (rather our God and Father) “and our Lord Jesus Christ, direct our way unto you.” A similar prayer in 2 Thess. ii. 16, 17. is still more striking, inasmuch as the name of Christ is there introduced before the name of the Father. “Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, comfort your hearts.” To reckon, therefore, the practice of praying to Christ among the corruptions of Christianity, is to date those corruptions early indeed !

But the most extraordinary argument that perhaps ever was urged for the exclusive worship of the Father, is that which is drawn from the example of Christ.

“What he taught he illustrated and enforced by his own example.— He himself frequently prayed to the Father : he shewed himself a worshipper of the one God.—Can it be consistent for the followers of Christ, instead of imitating him by praying to the Father only, to address their supplications to other objects, contrary to his express directions?”— If our Lord Jesus Christ had ever so

expressly intended and directed prayer to be made to himself, is it to be expected that he should also set us the example by praying to himself? As a man, the Father was his God, and, therefore, to him he addressed his prayer. But he himself is *our* God ; and, therefore, for the very same reason for which he prayed to the Father, we pray to him. It is true, as Mr. Wright says, that St. Paul declared that he bowed his knee before the God and Father of our Lord Jesus Christ ; and there is no dispute that all who receive the Son truly have permission to pray to the Father.— But that is no proof that St. Paul did not pray to the Son also ; of the contrary of which I have already cited several unequivocal examples.

I conclude, then, in opposition to the four main objections quoted from our author ; first, that Christ did not forbid us to pray to him ; secondly, that he permitted and answered prayers addressed immediately to himself ; thirdly, that the practice of praying to him is supported by the doctrines, and, fourthly, is countenanced by the example of the Apostles, to which I must also add, that it is a practice transmitted to us from the patriarchal ages, and is coeval with the work of redemption : for I imagine Christ Jesus to be the person most frequently addressed throughout the whole of the Old Testament ; and, indeed, it was not till the coming of Christ that the true worshippers had a right actually conveyed to them to worship the Father ; for it is by Christ Jesus alone that we are said to have access to the Father. (Eph. ii. 18.)

(To be continued.)

To the Editor of the Christian Observer.

THE following extract is taken from a scarce volume of tracts issued by the Assembly of Divines. Some of these tracts have the name of Adoniram Byfield, who was the



Secretary to that Assembly, of whom we have the following account in Granger's Biographical History of England (vol. II. page 187 :)—“ Adoniram Byfield, who is said to have been a broken apothecary, was a man of special note, and a very active zealot in this busy and boisterous reign (that of Charles I.) He was one of the scribes to the Assembly of Divines that sat at Westminster, and had a great hand in the Directory, the original of which he sold for four hundred pounds. He is one of those few persons who have, by name, been stigmatized by Butler in his Hudibras. The preferments of this orthodox and learned divine were alone sufficient to enrol him with the scandalous and reprobate clergy.”—It is from the above specified book, *the Directory*, that the following extract on preaching is taken; and whoever might have been the writer, the excellence of many of his remarks appears to me to entitle them to an attentive perusal. I do not attempt to correct the occasional quaintness of the language, which is not so much that of the writer himself as that of the age in which he lived, and the party with which he was connected.

G. F. B. M.

“Preaching of the Word being the power of God unto salvation, and one of the greatest and most excellent works belonging to the ministry of the Gospel, should be so performed, that the workman need not be ashamed, but may save himself, and those that hear him.

“It is presupposed, according to the rules for ordination, that the minister of Christ is in some good measure gifted for so weighty a service, by his skill in the original languages, and in such arts and sciences as are handmaids unto divinity, by his knowledge in the whole body of theology, but most of all in the holy Scriptures, having his senses and heart exercised in them above the common sort of believers; and by the illumination of

Christ. Observ. No. 200.

God's Spirit, and other gifts of edification, which (together with reading and studying of the Word) he ought still to seek by prayer, and an humble heart resolving to admit and receive any truth not yet attained, whenever God shall make it known unto him. All which he is to make use of and improve, in his private preparations, before he deliver in public what he hath provided.

“Ordinarily, the subject of his sermon is to be some text of Scripture, holding forth some principle or head of religion, or suitable to some special occasion emergent; or he may go on in some chapter, psalm, or book of the holy Scripture, as he shall see fit.

“Let the introduction to his text be brief and perspicuous, drawn from the text itself, or context, or some parallel place or general sentence of Scripture.

“If the text be long (as in histories and parables it sometimes must be,) let him give a brief sum of it; if short, a paraphrase thereof, if need be: in both, looking diligently to the scope of the text, and pointing out the chief heads and grounds of doctrine which he is to raise from it.

“In analysing and dividing his text, he is to regard more the order of matter than of words, and neither to burden the memory of the hearers, in the beginning, with too many members of divisions, nor to trouble their minds with obscure terms of art.

“In raising doctrines from the text, his care ought to be, first, that the matter be the truth of God;—secondly, that it be a truth contained in or grounded on that text, that the hearers may discern how God teacheth it from thence;—thirdly, that he chiefly insist upon those doctrines which are principally intended, and make most for the edification of the hearers.

“The doctrine is to be expressed in plain terms; or, if any thing in it need explication, is to be opened, and

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the consequence also from the text cleared. The parallel places of Scripture confirming the doctrine are rather to be plain and pertinent, than many, and, if need be, somewhat insisted upon, and applied to the purpose in hand.

"The arguments or reasons are to be solid, and, as much as may be, convincing. The illustrations, of what kind soever, ought to be full of light, and such as may convey the truth into the hearer's heart with spiritual delight.

"If any doubt, obvious from Scripture, reason, or prejudice of the hearers, seem to arise, it is very requisite to remove it, by reconciling the seeming differences, answering the reasons, and discovering and taking away the causes of prejudice and mistake. Otherwise, it is not fit to detain the hearers with propounding or answering vain or wicked cavils, which, as they are endless, so the propounding and answering of them doth more hinder than promote edification.

"He is not to rest in general doctrine, although never so much cleared and confirmed, but to bring it home to special use, by application to his hearers: which albeit it prove a work of great difficulty to himself, requiring much prudence, zeal, and meditation, and to the natural and corrupt man will be very unpleasant; yet he is to endeavour to perform it in such a manner that his auditors may feel the Word of God to be quick and powerful, and a discernor of the thoughts and intents of the heart; and that if any unbeliever or ignorant person be present, he may have the secrets of his heart made manifest, and give glory to God.

"In the use of instruction or information in the knowledge of some truth, which is a consequence from his doctrine, he may (when convenient) confirm it by a few firm arguments from the text in hand, and other places of Scripture, or from the nature of that common-place in divinity whereof that truth is a branch.

"In confutation of false doctrines, he is neither to raise an old heresy from the grave, nor to mention a blasphemous opinion unnecessarily; but if the people be in danger of an error, he is to confute it soundly, and endeavour to satisfy their judgments and consciences against all objections.

"In exhorting to duties, he is, as he seeth cause, to teach also the means that help to the performance of them.

"In dehortation, reprehension, and public admonition (which require special wisdom,) let him, as there shall be cause, not only discover the nature and greatness of the sin, with the misery attending it, but also shew the danger his hearers are in to be overtaken and surprised by it, together with the remedies and best way to avoid it.

"In applying comfort, whether general against all temptations, or particular against special troubles or terrors, he is carefully to answer such objections as a troubled heart and afflicted spirit may suggest to the contrary.

"It is also sometimes requisite to give some notes of trial (which is very profitable, especially when performed by able and experienced ministers with circumspection and prudence, and the signs clearly grounded on the holy Scripture,) whereby the hearers may be able to examine themselves whether they have attained those graces and performed those duties to which he exhorteth, or be guilty of the sin reprehended, and in danger of the judgments threatened, or are such to whom the consolations propounded do belong; that accordingly they may be quickened and excited to duty, humbled for their wants and sins, affected with their danger, and strengthened with comfort, as their condition upon examination shall require.

"And, as he needeth not always to prosecute every doctrine which lies in his text, so is he wisely to make choice of such uses, as, by his residence and conversing with his flock,



he findeth most needful and reasonable; and, amongst these such as may draw most their souls to Christ the Fountain of light, holiness, and comfort.

"This method is not prescribed as necessary for every man, or upon every text; but only recommended, as being found by experience to be very much blessed of God, and very helpful for the people's understandings and memories.

"But the servant of Christ, whatever his method be, is to perform his whole ministry:

"1. Painfully, not doing the work of the Lord negligently.

"2. Plainly, that the meanest may understand, delivering the truth, not in the enticing words of man's wisdom, but in demonstration of the Spirit and of power, lest the Cross of Christ should be made of none effect: abstaining also from an unprofitable use of unknown tongues, strange phrases, and cadences of sounds and words, sparingly citing sentences of ecclesiastical or other human writers, ancient or modern, be they never so elegant.

"3. Faithfully looking at the honour of Christ, and the conversion, edification, and salvation of the people, not at his own gain or glory; keeping back nothing which may promote those holy ends, giving to every one his own portion, and bearing indifferent respect unto all, without neglecting the meanest, or sparing the greatest in their sins.

"4. Wisely framing all his doctrines, exhortations, and especially his reproofs, in such a manner as may be most likely to prevail, shewing all due respect to each man's person and place, and not mixing his own passion or bitterness.

"5. Gravely, as becometh the word of God, shunning all such gesture, voice, and expressions as may occasion the corruptions of men to despise him and his ministry.

"6. With loving affection, that the people may see all coming from his

godly zeal, and hearty desire to do them good. And,

"7. As taught of God, and persuaded in his own heart, that all that he teacheth is the truth of Christ; and walking before his flock as an example to them in it; earnestly, both in private and public, recommending his labours to the blessing of God, and watchfully looking to himself and the flock whereof the Lord hath made him overseer. So shall the doctrine of truth be preserved uncorrupt, many souls be converted and built up, and himself receive manifold comforts of his labours, even in this life, and afterwards the crown of glory laid up for him in the world to come."

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To the Editor of the Christian Observer.

I HAVE lately had an opportunity of reading the Bishop of Llandaff's Charge, delivered at his primary visitation in August 1817; and in that Charge I find a note on Justification, which appears to *define and illustrate* that very important doctrine in a manner altogether, as I conceive, at variance with the Church of England.

His words are: "I will request however, in this note, the clergy of my diocese to distinguish between *justification*, that is, *admission* to the Christian covenant, and *salvation*, which is the completion of it. We are justified by faith only, as declared in the Eleventh Article; but if we hope to obtain salvation, or *happiness in the life to come*, our faith must become a *lively* faith, and produce its natural but *not necessary* fruits, good works. Faith is only the blossom, of which works are the fruit. But if a blast destroys the blossom, the fruit will fail. And when it *does* fail, the tree has blossomed in vain!"

Now, as to the distinction between *justification* and *salvation*, I admit it: but I contend that both his *definition* and *illustration* of justification are at variance, and that to a very great de-

gree, with the definition and illustration of that doctrine as laid down by the apostolic Church of England. But before I proceed to prove this, I would premise, that my controversy with his lordship is not exactly respecting the doctrine itself, but respecting his *definition* and *illustration* of it, as compared with that of the Church of England.

He defines justification to be "*admission to the Christian covenant*" Now, by "*admission to the Christian covenant*," I take for granted his lordship means *baptism*; for I cannot perceive what other meaning can be attached to his definition. If, then, I am right in taking this for granted, it follows, according to Bishop Marsh, that *baptism is justification*.

But in the Eleventh Article, which is entitled, "Of the justification of Man," there is not a word respecting baptism; nor a word which can properly be applied to it. That Article *thus* defines justification: "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings." In defining *baptism*, then, to be *justification*, I humbly contend the Bishop is in direct opposition to the Eleventh Article.

But, if possible, he is still more at variance with the Church of England, when he says, a *lively faith* must "produce its natural, *but not necessary* fruits, good works." His lordship puts "*but not necessary*" into italics, to mark what he says more distinctly. But what says the Twelfth Article? Of good works which are the fruit of faith, it remarks, they "*do spring out necessarily of a true and lively faith*." So that the Bishop is not only at variance with the Twelfth Article in sentiment, but in *direct terms*; and opposes, in the most express manner, the very wording of the Article.

But his *illustration* of the doctrine of justification is equally contrary to the illustration used by our church. He says: "Faith is only the *blossom*, of which works are the fruit." But the Twelfth Article compares faith to the *TREE*: for, speaking of faith and good works, it asserts, "Inasmuch that by them (good works,) a lively faith may be as evidently known, as a *TREE* discerned by the fruit."

The Homily also on "the true, lively, and Christian Faith," says, it "is lively and fruitful, in bringing forth good works."—"All holy Scripture agreeably beareth witness, that a true lively faith in Christ *doth* bring forth good works."—"Christ himself speaketh of this matter, and saith, 'The *TREE* is known by the fruit.'" When, therefore, his lordship compares faith to the *blossom*, he evidently undervalues it; and places it in a rank below that in which it is placed by the Articles and Homilies. If faith be only the blossom, I should be glad to learn what is the tree or root from which faith springs? It is the *TREE* rather than the blossom which produces and bears the fruit. And, if so, then I contend, that the Bishop's *illustration*, as well as his *definition* of justification, is at variance with that of our church.

On this subject, I will add nothing more than briefly to caution students in divinity against relying on the authority of a name. Let them rather read the Articles and Homilies for themselves, with a diligent reference to the Scriptures of truth, and a constant spirit of prayer to their Divine Author, and they will not be long in perceiving what doctrines are clear, scriptural, and necessary for human salvation. They will find this mode of investigating religious truth infinitely preferable to reposing upon the authority of names, and enlisting themselves under the banners of party-spirit. Happily, notwithstanding all



the errors and controversies of the Christian church, the essentials of religion are plain and evident to all who, with humility and faith, look up to the Divine Enlightener and Guide, to direct their studies, to influence their hearts, and to lead them into all necessary truth. J. W.

FAMILY SERMONS. No. CXVI.

Eccles. xii. 1.—*Remember now thy Creator in the days of thy youth.*

It is one of the chief objects of the Book of Ecclesiastes to shew us the emptiness of human things, and the folly of seeking happiness where it never can be found. The preacher takes a view of the value of the knowledge and wisdom, the pleasure and pomp, the prosperity, power, and wealth of this world, and, from the testimony of his own experience, pronounces all to be "vanity and vexation of spirit." This conclusion, however, is not given with any disposition to undervalue the gifts of Providence, but with the better purpose of pointing out the true sources of happiness, and to recommend the substantial, the only substantial one—religion. He may be understood to authorise the pursuit of worldly things, provided we are moderate in that pursuit, and suffer not the enjoyments of the present life to draw off our attention from the higher interests of another. Youth is the season of promise and of hope. The prospect of future years is bright and dazzling; and wherever the eye turns it sees much to gratify the sight and engage the affections. To those, however, who may be disposed thoughtlessly to give themselves up to the fascinations of pleasure or the pursuits of the world, he addresses the awful warning, "Know thou, that for all these things God will bring thee into judgment." Therefore be wise in time. Remove from thee the causes of sorrow. Put

away evil from thy flesh: renounce the vanity of childhood and youth. And as the great means of effecting this change, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them."

In further considering this subject, I propose, first, to shew what is meant by the phrase, "remember thy Creator;" secondly, to suggest some reasons why we ought to remember him "in the days of our youth;" and, thirdly, to point out some means of attaining and preserving this remembrance.

I. The wicked are sometimes described in Scripture as those who forget God; and when the Psalmist would exhibit them in their worst and most awful light, he tells us that "God is not in all their thoughts." They regard not his injunctions, they despise his authority, and live with as little concern about him as if there were no God. Now the very opposite to this is the character of those who remember God. The remembrance of God, therefore, must be intended to stand for the whole of religion. It includes both the spirit and the practice of piety. It teaches us that we are to set God always before us, and to live in the disposition of habitual reverence for his holy name, and devotedness to his service.

This, then, I view as the general doctrine of the text. It may be useful, however, more particularly to consider what is implied in the injunction to remember God as our Creator.

1. We are to remember that *he has made us, and not we ourselves.*—We owe him the very being we possess—this fearful and wonderful frame, this breath in our nostrils. He has placed us at the head of the visible creation: the fear and the dread of man is upon the whole animal race. *These* are the creatures of instinct: *Man* is a rational being, ca-

pable of enlarging his mind and elevating his hopes; with powers to count the stars and measure the firmament; and with views extending to regions beyond the sky, to the riches of immortality, and the presence and enjoyment of God.

2. We are to bear in mind *the superintending care of His providence and the riches of His grace*. "We are his people and the sheep of his pasture." There is a sense in which these words may be applied to all men: for "in him we" all "live, and move, and have our being;" it is by him we are all preserved amidst a thousand dangers; we all experience his goodness in the night watches, and his mercies are renewed to us every morning. But the privileges we enjoy in a civilized and Christian land should lead us especially to the remembrance of God. Who hath made us to differ? Why were we not born in a land of darkness, to live without God and without hope in the world? How many millions of our fellow-creatures are doomed to be the subjects of oppression, and the votaries of a degrading idolatry, where none is found to call upon the Lord, and the people have no knowledge of his name! But we are called to the remembrance of greater things than even these. Let us contemplate the love which God hath shewn in sending his Son into the world, to save us by his blood;—the provision made for our redemption; for the pardon of our sins; for our reconciliation to God; for our new creation; for raising us not from the dust of the ground into a living form, but from the death of sin to a life of righteousness; and for making us partakers, by the power of His Holy Spirit, of a divine nature. As at the creation of the world he caused the light to shine out of darkness, so by the same Almighty power he now shines into our hearts to give us "the light of the knowledge of his glory in the face

of Jesus Christ," that thus we might be restored to the blessings which we had forfeited and lost by our disobedience.

3. We are called to remember, in the third place, *the authority with which, by the right of creation, God is invested*; an authority to call us to account for the use we make of the privileges bestowed upon us. To him we are responsible, and he will bring us into judgment. If he created, he can also destroy; and where is the power which can resist his authority? If this persuasion were always present to our thoughts, would not its practical effect be, that we should believe in him, and fear him, and love him, and obey him; and that we should exercise a continual reference to his will in our principles and conduct? Are we the workmanship of his hand? Then he has a right to command our services; and our bodies and our spirits are his. Are we protected by his care, and is it he who giveth us all things richly to enjoy? Then bless the Lord, O our souls, and forget not all his benefits. Let the mercies of every day rekindle our gratitude and call forth our praise. Had he such compassion on our souls as to redeem us from destruction, and to open to us the gates of life; and shall we not love Him who hath first loved us, who is love itself; and shall we not devote to him our best affections? Has he given us laws for the regulation of our lives, and shall we not obey them with delight? Shall we not pray that he would teach us the way of his statutes, and enable us to keep them unto the end? Finally, will he bring us into judgment; and shall we not make it the language of our hearts, "Who would not fear thee, O Lord, thou King of saints," before whom the heavens and the earth shall flee away, who canst destroy both the body and the soul in hell, and consign them to that death which never ends?



II. There is no period of life at which reflections such as these are not called for : but the text leads me to press them more especially on the young. I therefore proceed, in the second place, to suggest some reasons why we ought to remember our Creator *in the days of our youth*.

1. And here it may fairly be demanded, *Can we remember him at too early a period?* What does reason teach upon the subject? Would it justify a forgetfulness of God? Would it sanction the forgetfulness of an earthly parent? What is the practical language of such a principle? It is true that I have an Almighty Creator, a God of infinite power, wisdom, and love ; and that I cannot exist for a moment without his fatherly care ; and I know that he claims every member of my frame and every faculty of my mind.—But why should I be grateful in youth ; why should I dwell on his mercies in the morning of life?—Is it, then, the privilege of youth to be ungrateful? Or is it the characteristic of early years to be insensible to kindness, to stifle the best affections of the heart? Is it not reasonable that we should offer to God the first fruits of our age, while his mercies are still new, and while we are in the enjoyment of activity of body and vigour of mind ; before the world has begun to distract us, or we have tasted the bitterness mingled in the cup of life? Reason as well as Revelation point out to us, that the service of God cannot begin too soon, and alike urge upon us the admonition, “Remember thy Creator in the days of thy youth.”

2. But, further, *this duty is most practicable in youth*. Our very nature, it is true, is corrupt. But we know that vices are then in their infancy ; and that the docility which then marks the character often disappears in after life. To this quality our Saviour seems to have referred when he said to his disciples,

“Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven.”

Our Lord declared, that “it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God ;” and the remark is made not merely because a man possesses wealth, but because of the worldly disposition which riches so frequently excite in those who possess or labour hard to acquire them. The principle and the conduct may be the same, whatever be our condition or pursuit. The spirit of the observation, therefore, will apply with very considerable, if not with equal force, to all who are so immersed in the pleasures or in the cares and anxieties of the world as to forget God. If it be true that these pleasures and these cares can “choke the good seed,” even where it has been sown, and sprung up and perhaps born fruit ; under what increased difficulty will those be placed, who never have thought of religion, who have never remembered their Creator, until youth has passed away, until their habits of thinking and acting are fixed, until the world has secured their time and their affections, until prejudice has fortified their hearts against right impressions, and the love of sin has become rooted and habitual !

3. A third reason for remembering our Creator in youth is, *the uncertainty of life*. We know not what a day may bring forth. Thousands, as likely to live as the youngest amongst us, have been suddenly arrested in their course and called into eternity. Let us make a right use then of the present moment. To day, while it is called to-day, let us hear the voice of our Creator, and not harden our hearts : and should it please God to prolong our days, we shall have no reason to repent of this early choice ; for I observe,

4. The remembrance of our Creator in youth will provide a remedy for

*the evils of life.* The years must come, if life be prolonged to us, when we shall say, "I have no pleasure in them;" and, long before that period arrives, we may be visited with affliction or disappointment, with the loss of property or friends, with anxieties so many and so grievous, that in the bitterness of his heart, the worldly man might be tempted to say, "It is better for me to die than to live." But how consoling, under all such trials, will it prove, to have remembered our Creator in our youth, and to be enabled now to cast our care upon him, and, lifting up our eyes to the throne of God, to say with the holy man of old, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord." Death may separate me from the objects of my affection, but "the Lord liveth, and blessed be my rock, and let the God of my salvation be exalted." But the remembrance of our Creator is a preservative not only from natural evils, but from remorse of conscience and agony of mind. To estimate its value in this respect, let us visit the man who is alarmed in declining years by the conviction of a life mis-spent, of sins unpardoned, of a Saviour neglected, of salvation despised. What would he not give to be released from the torments of conscience! O, he will tell us, "I would bestow a world to have remembered my Creator in youth. There is no sacrifice I would not make to recal the days I have wasted; to escape from the stings of remorse, and the arrows of the Almighty, which now drink up my spirits." He will tell us, that real happiness he never knew; that in the revelry of mirth, and the tumult of pleasure, he was ready to "say of laughter, It is mad, and of mirth, What doeth it?" that in the very scenes of enjoyment the heart was sorrowful, and the end of that mirth was heaviness; for conscience would still rebuke, and it was stifled at the time only, that it might speak hereafter as in a voice of thun-

der. Is it not a desirable thing to be preserved from these evils? Remember, then, thy Creator in the days of thy youth. This shall inspire confidence in God, and bring a man peace at the last. The knowledge of our Creator, however late it may be acquired, will afford comfort in extremity, and take away the bitterness of death. But how many evils do we avoid, and how many blessings do we secure, by *early* piety! How much more solid will be our experience of Divine things as we advance in life, and how much more assured our hope, if he has been the God of our youth, as well as of our age! The language of the Psalmist may then be ours, "In Thee, O Lord, do I put my trust: let me never be put to confusion. Thou art my hope, O Lord God; thou art my trust from my youth. I will hope continually, and will yet praise thee more and more. O God, thou has taught me from my youth, and hitherto have I declared thy wondrous works. Now also when I am old and grey-headed, O God, forsake me not." He possessed an habitual confidence in God, founded not upon his promises alone, but upon the long experience he had enjoyed of the truth of these promises, and of the power and compassion of him who gave them.

5. The only remaining argument I shall mention for early piety is derived from *the honour which will thus accrue to religion, and the effect it will have in promoting the glory of God.* Whatever may be the zeal of persons who are brought to the knowledge and love of the truth, at a late period of life, they possess not the same means of glorifying God, by a long and consistent course of religious conduct which are enjoyed by those who have remembered their Creator in the days of their youth. We doubt not the faith of the thief upon the cross; but how little could he do to exhibit the nature and fruits of true religion, if compared with Timothy, who had devoted himself to God in his early years. In following



the course of such a man, amidst the changes of life, we see the power of his religious principles in their application to daily occurrences; and the most inattentive observer is forced to bear testimony to their efficacy, which sustains him in the slippery paths of youth, which keeps him unspotted by the vices and uninfluenced by the love of the world, which consoles him in affliction, which strengthens him in temptation, which enables him, amidst many trials and provocations, to possess his soul in patience and in peace, and finally conducts him to cheerfulness in grey hairs, and teaches him to welcome the approach of death, as a messenger from his Father in heaven, sent in mercy to conduct him to his own abode. How blessed is the man who has thus had the privilege, from youth to old age, of adorning the Gospel, happy in himself, and diffusing happiness all around him; whose life has been, as it were, a sermon to be read of all men, attesting the power of religion, and the faithfulness of God, putting folly to confusion, and vice to the blush, and constraining many, whom no other argument would reach, to acknowledge the grace and power of the Gospel of Christ!

III. But it will now be proper to say a few words on the means of attaining and preserving the remembrance of our Creator.

1. And, in the first place, since we are by nature strangers to Divine truth, let us be ready to receive instruction from those who are wiser and better than ourselves. When parents endeavour to open our understandings, and to lead us to the knowledge of God, let us learn to listen with the deference and respect we owe to the best friends we shall ever have. Other persons may have an interest in leading us wrong: a parent can have no interest but the happiness of his child, and no motive but affection for him. On the same principle it will be our wisdom,

Christ. Observ. No. 200.

as it is our duty, to attend to all who are authorised or able to instruct us, not leaning to our own understandings, but shewing all readiness, with meekness and simplicity of mind, to profit by their lessons.

2. Let us search the Scriptures. They are the revelation of our Creator. They will not only remind us of him, but they contain all the knowledge of him which it is essential to acquire, and "are able to make us wise unto salvation, through faith which is in Christ Jesus." Let it not suffice that we hear them read on certain stated occasions: let us examine and study them diligently for ourselves. And that this duty may be properly performed, let us fix regular times for the employment, and consider them as sacred, persevering in the practice under the impression that it is indispensably necessary to our religious improvement.

3. Let it be a fixed principle to avail ourselves of all other means of grace, of the ministration of the word of God, of public and domestic worship, and, if arrived at a proper age, of the sacrament of the supper of the Lord. But above all, let us live in the habitual exercise of prayer and thanksgiving. Let us cultivate a devotional spirit, praying especially that God would open our understandings to comprehend his will, and our hearts to embrace his salvation. And here I would express my regret that so few young persons are to be seen at the table of the Lord. Our church invites, and expects, all who have been confirmed to come to the holy sacrament, and to partake of its benefits, provided they come in the true spirit of repentance and faith. We have been exhorted to remember our Creator; and we know who has said, "Do this in remembrance of me."

4. Let us endeavour to form a habit of seeing the Creator in all things; of recognizing the hand of God in the works of nature and the course of events. If we make a right

use of these great volumes which are open before us, we shall every where behold the agency of the Almighty. "It is the Lord that shaketh terribly the earth: he toucheth the mountains and they smoke. His way is in the sea, and his path in the deep waters. He walketh upon the wings of the wind. It is he that bids the seasons pursue their eternal round. He visiteth the earth, and watereth it. He crowneth the year with his goodness, and his clouds drop fatness. By him kings reign, and princes decree justice. He ruleth in the armies of heaven, and among the inhabitants of the earth. The hearts of all men are in his hands, and all events at his disposal." If we are thus accustomed to recognize the hand of God, what is there, whether great or small, which will not teach us to remember our Creator? The shrub of the desert will lead us to him, not less than the cedar of Lebanon: the sparrow, in its fall, will speak to us of him in terms as distinct as the swelling of the sea, or the overthrow of an empire.

5. We must keep a strict watch over our hearts, and our conduct. "If sinners entice thee, consent thou not." Bad company has been the ruin of multitudes. However virtuously a young person may have been educated, however piously disposed may be his mind, however good his intentions, it is impossible, if he associate with bad and irreligious men, that he should long continue to remember his Creator. If he walk in the counsel of the ungodly, or sit in the seat of the scornful, he will soon make shipwreck of every religious principle and every virtuous feeling; and the more largely he had been previously blessed with religious advantages, the more flagrant will often be his violations of the Divine law, and his daring defiance of its Author. In his case the guilt of apostacy is added to his other crimes, and the

ruin is tremendous. Nor is this to be considered as an extreme instance. The ruin may in most cases be less remarkable, but ruin under such circumstances is inevitable. The love of God cannot exist with the love of vice and of the company of the vicious. It is essential to a right remembrance of our Creator, that we cease to do evil and learn to do well, that we be addicted to no vice, and indulge in no sin; but that while we make the doctrines of Scripture the standard of our belief, we make their precepts the rule of our life.

The subject before us sounds a forcible call to parents to teach their children to remember their Creator. God has given them authority for this very purpose, and a neglect thus to employ it will expose them to his rebuke. Let the question be put to a parent, Do you love your children? Would you wish them to be happy and useful? Do you look forward to comfort from them in your declining years? Let them, then, be taught to remember their Creator. In this way alone can your hopes be realized, for in this way alone will they be blessed with his favour.—But the call of the text is no less loud as respects the young. To them, indeed, it is directly addressed. Some bad adviser may possibly whisper in their ears, that youth is the season of pleasure, and that it is the nature of that age to be cheerful. Be it so: and is not religion cheerful? Do any men in the world possess such consistent cheerfulness as they do whose hope is in God? Every other kind of joy will vanish with the circumstances which gave it birth. But this is a joy which no man can take from us, and which is often most remarkable when all other comforts fail.

One word more: Some, it is to be feared, are ashamed of religion: it exposes them, they say, to derision. And who are the persons who de-



ride? The men who make a mock of sin, whose wisdom is folly. And of what is it they are ashamed? of thought and reflection; of pursuing interests the most momentous, and obtaining wisdom the most valuable? Shall we be ashamed of consulting our own happiness; of acquainting ourselves with the Most High? Is there any thing degrading in this knowledge? Is immortality contemptible? Is eternal life a delusion? How ought we to be ashamed and amazed at our folly! How strange, I had almost said how despicable, is the cowardice which causes us to shrink at the sneer of man, when the question regards the happiness of eternity, the blessing and favour of

God! O let us not suffer ourselves to be thus deprived of our inheritance, to be thus defrauded of every thing which forms the hope of earth and the happiness of heaven! "Remember thy Creator in the days of thy youth." Let us remember the obligations by which we are bound to Him—our creation, preservation, and all the blessings of this life, but above all his inestimable love in the redemption of the world by our Lord Jesus Christ, with the means of grace and the hope of glory;—and that we may be encouraged to the duty, let us remember, finally, his word of promise, "I love them that love me, and those that seek me early shall find me." Amen.

### MISCELLANEOUS.

To the Editor of the Christian Observer.

I AM now an old man, retired from the world, yet not so old as to be indifferent, or so much retired as to be altogether ignorant with regard to the state of the busier scenes which I have left. I have lately, indeed, had a melancholy opportunity of refreshing my recollections of a university life, by the return to the part of the country where I reside of an early college friend, who, after having successively filled all the stations of dignity in the society into which, at Commencement in the year 1773, we entered together as Cumberland scholars, is now again restored to his native mountains, as Vicar of Penleath. For seventeen years, though the fact and the cause will perhaps be alike indifferent to you, I have now withdrawn from active life, and, with my grandchild, the only orphan of my only son, have lived or vegetated, as I should once have called it, in the same spot. If I could hope that garrulity would induce you to listen with the more interest to my

tale, I should not restrain my inclination to introduce my boy to your notice by a suitable description. It is enough, however—at least if you are a father—that I should tell you, that he is every thing which I could expect, and almost every thing which I could wish. He is now at the most critical period of his life; the period in which it is necessary to decide on his future plans in the world, on which decision his happiness, both here and hereafter, may most probably depend. With this conviction, I have looked with proportionate anxiety to the execution of his father's wish, that he should be permitted to finish his education at the University.—My son, I ought to tell you, was deprived of that advantage, or perhaps exempted from that trial. He married when almost a boy, and died when hardly a man. To him, as to others, *omne ignotum pro magnifico*: and Cambridge, because he had never entered it as a gownsmen, or looked back upon it as a Christian, concentrated every excellence; and in

every interview with his wife's family, he felt, or fancied that he felt, the privation which he endured in having begun his education at Selby, in Yorkshire, and finished it at Bolton in the Moors, in Lancashire. The consequence of this feeling or this fancy in favour of the University (for, though I have lost him, I cannot help seeing that his wish was not a deliberate act of reason to the exclusion of fancy or feeling,) was a dying request to me that his child might pursue the path which had been closed against himself. I could only say, that I would execute my trust as his substitute, with an earnest desire to act, when the time of action might arrive, as he had wished; yet still reserving my own Christian discretion as the guardian of an immortal being, for whose welfare I had become responsible.—You will perhaps be tired with my preface, but I have now done. The time of action is arrived; and I have deeply and anxiously reviewed the reasons, which twenty years ago decided me in declining to place my own son in scenes, the temptations of which had nearly proved fatal to myself, when I was of his age. In my efforts to come to a satisfactory conclusion on this point, my principal assistance has been derived from the conversation of the friend to whom I alluded at the beginning of my letter. He has brought from Cambridge many college partialities, and some university prejudices; and while those which I brought with me in the same manner, have been gradually worn out by the perpetual collision of other objects of greater local interest and importance, or perhaps have been even cautiously erased by some newer principles which I have imbibed, Cambridge and our old college are still, in his eyes, not only as compared with all others, the first university in the world, and the first college in that university, but are positively, and without any comparison with any kindred object, as unexcep-

tionable as human institutions can be found or made. The objections, therefore, which I have urged to the system of the place, have been collected rather from his answers, under my cross-examination, than from his own original statements; and as we may each perhaps go too far in our respective views, I wish to submit the subject to you as our umpire.

My leading questions referred to the domestic economy of the college (with respect to the persons admitted about the young men while they were actually within its walls;) the means which they had of leaving or entering it at night after the gates were nominally closed; the restraints, if any, which were imposed upon their conduct in lodging houses; the state of the streets; and the discipline of the place with respect to wine, and to public amusements of every kind. I said little to him, and I shall say less to you about the studies of the place, because the mere *'Cambridge Calendar'* will sufficiently prove, that the emulation to attain the distinctions of the University is more extensive and more uniform than ever. But mathematical and moral excellence are not necessarily co-existent. I return, then, to the more doubtful points in the system.

With respect to the first subject, he admitted, on my asking the question directly, that all the bed-makers in our old college, without one exception, are young women, and, with few exceptions, rather shewy in their persons. It is unnecessary and unbecoming to pursue the subject farther. I will only say, that no man has a right to put temptations in the way of another, least of all in the way of one entrusted to his care. He is not to say, I will surround the tempted with so many counter-securities, that if he will but make use of them, he must escape. The question recurs, Does your own experience justify our reasoning? And, in this case, are not the evils purely gratuitous? Is



not the hazard uncompensated by any one advantage? Is it not then the duty to the master of the college to remove a danger and a scandal from his walls, instead of introducing a temptation so dangerous, because so legalised, into the most secret retirements of his college.

With respect to my second question, my friend tells me, that a great improvement had been adopted at Cambridge just before he left it. Gate-bills, or (if you are not a Cambridge man) registers of the hours at which young men enter the college after ten o'clock, are now sent in to the tutors every morning, from the keepers of the lodging houses, as regularly as those from the college porter. He added, that the owners of these lodging houses having to rely so much more deeply and permanently on the favour of the tutors than on any one individual young man, would never, from any partial motive, refrain from making a regular return to the tutor of all the misdeeds of his pupils; and as the masters of the house were always to keep the keys, there could never be any collusion between the servants and the young men. I might have answered, on general principles, that the present advantage of retaining a lodger, whose irregularity might perhaps be known only to the people of the house, and, if divulged by them, would perhaps entail upon them, by the expulsion of their tenant, a share in the punishment of his offence, might probably induce even the master of the house to connive at a violation of the law; and, at any rate, as the keys must occasionally be out of his hands, he could not at those times answer for the use that might then be made of them. But I was not left to this mode of argument, as I produced a letter which a friend at M—— had lent me, from his son at college, telling him as a good joke, that the mistress of his lodgings had asked him that morning (the new law had been promulgated on the preceding

day) at what hour of the night she should fix the time of his return home? It may be very true, and I believe it is true, that to those who live within its walls, the difficulty of leaving the college is almost insuperable, and the act of entering it after the gates are shut, is always punishable; but this advantage is dearly purchased in my eyes, by the risk to which I have alluded in the last paragraph.

With respect to the state of the streets, he admitted that things were very bad; that the worst temptations were presented to the eye, and, as in the first question, were brought to the very doors of the young men; whereas, in the sister university, whatever evil may exist (and it is not slight) must be sought out at some distance, and with some exertion and trouble.—He added, that bad as things were, they were not worse than they were in our time; “and you see,” said he, “how you and I have turned out.” My painful answer was, “I admit that they were bad then, and God forgive those who made, or found, or left them so bad; but the duration of the evil is no justification of it; and till you tell me that the attempt has been made to remove it, and has failed, I shall believe that the duty, and therefore the responsibility, still rests upon the rulers of Cambridge.” Why, may I ask, are there not specially appointed some assistant proctors, for the single purpose of clearing the streets from the “pestilence that walks by night, and the arrow that flieth in the noon day?” In Oxford the office exists, and exists with an activity and a success equally exemplary and encouraging.

With respect to the private entertainments of the young men, I did not press the revival of sumptuary laws, because, though in a college, they are not liable to the specific objections which a political economist might urge against them, they are detrimental to the cultivation of that moral discipline and self denial

which it is one of the highest objects of a university education to force. But, though I would willingly permit to young men the liberty of arranging the times, the duration, and the nature of their entertainments, I would make them answerable for the misuse of the liberty; and any instance of excess I would punish, not as the college punishes it, with an imposition of a hundred lines, but with that moral reprobation which a parent ought to feel, and which those to whom, in the University, a parent's duties are delegated, ought to apply without fear and without reproach.

I grieve to add, that the letter already quoted contained another fact, which necessarily, from its nature, is of more public notoriety, and which therefore I have no scruple in repeating. The writer boasted of having been at Newmarket with two hundred and forty other gowmsmen. I have little knowledge of the details of the rival systems of the two universities: but I could not help contrasting with this laxity of Cambridge discipline, the practice of the University of Oxford, or rather of its principal college, in which I have heard that the last and greatest of its Deans caused the name of every member to be called over three times during the continuance of the Bibury races, so as to prevent, by a physical possibility, the access of his pupils to such a scene of contamination.

Some of your Cambridge friends may perhaps tell you, that there is little foundation for some of these charges, and that, at any rate, all are exaggerated: I place myself, therefore, more immediately under your guidance, requesting you to take up the subject yourself, or to encourage some of your college friends to do it. I am convinced of the purity of my object, and I pray that a blessing may rest upon every attempt to eradicate evil, and to plant good in the earth.

CLERICUS EBORACENSIS.

To the Editor of the Christian Observer.

THE interesting paper of H. G. in your Number for March, seems to be decisive of two facts; first, that no particular version of the Psalms is strictly authorized by the Established Church, and, secondly, that the use of hymns, and consequently of metrical versions of the Psalms is permitted by it. The justification also of the use of hymns from the language of St. Paul, and from the practice of the early Christians, appears to be complete; and I heartily concur with H. G. in his desire to promote the formation of a better collection of hymns for the use of the church in our own days.

While, however, such rich models of spiritual psalmody as occur in the sacred volume remain to us, I cannot but consider the formation of an improved metrical translation of those Psalms a good and promising preliminary to the collection required. Nothing, I imagine, would tend more, under the blessing of God, to raise the tone and style of our original hymns than such a translation, executed in a taste and spirit worthy of the subject; nor would any thing serve better to expose the comparatively poor and jejune effusions, with which we are too often satisfied, than the contrast which such a translation would exhibit, if it caught any thing of the manner of the original. Those prophetic Psalmists drank deep of the spirit in which they wrote; and although their knowledge of Divine truths was necessarily incomplete, and the doctrines of redemption and sanctification were seen by them, as through a glass, darkly, yet did that distant view leave upon their feelings a more vivid impression, and beget more "breathing thoughts" and "burning words," than are to be found in the very best of uninspired compositions since the advent of the Messiah; compositions, nevertheless, which I am far from undervaluing, though, when I set them by the



side of the Hebrew Psalms, and recollect the superior illumination and more complete discovery of the dispensations of grace under which they are written, I confess I wonder, that they are not still more sublime and excellent than they are.

I am, therefore, desirous of considering further one position which H. G. has advanced. It is this, that the best metrical translations of the Psalms must always be greatly inferior to the authorized prose-version. If the comparison be instituted indeed between that prose-version and any metrical translation extant, I do not doubt the correctness of the remark. But your correspondent proceeds: "Let any one, with the help of Bishop Lowth's preface to Isaiah, consider the structure of Hebrew poetry, the unequal length of the verse in its whole and in both its parts; and he will be convinced, that every translation into verses of equal length must not only lose all the beautiful manner of the original, but be constantly either abridging or redundantly adding to the sense of the inspired writers."

Lowth, indeed, whose authority is great on this subject, has himself delivered a similar sentiment. But by him it was confined to translations into the Latin or Greek languages, in which the want of correspondence between the hexameter and pentameter verses, the perpetual variation of the cadence in heroic measure, where the termination of the sentence seldom coincides with the termination of the verse, and also the length and inflexible regularity of every lyrical stanza, are in striking opposition to the structure of Hebrew poetry. "*Poema, ex Hebræa in aliam linguam conversum et oratione soluta ad verbum expressum, cum sententiarum formæ eadem permaneant, multum adhuc, etiam quod ad numeros attinet, pris-*

*tinæ dignitatis retinebit et adumbratam quandam carminis imaginem. Hoc itaque in vernacula sacrorum poematum interpretatione cernitur, ubi plerumque invenias etiam disjecti membra poetæ; quod in Græcis aut Latinis, eodem modo conversis, longe aliter eveniret. Poema Hebræum, Græcis aut Latinis versibus redditum, sententiarum formis ad peregrini sermonis indolem jam accommodatis (id est confusis perditisque,) nativi ornatus et propriæ venustatis non exiguum faciet jacturam.*" Modern rhyme, however, answers to the genius of the Hebrew verse in all those particulars, in which the Greek and Latin measures differ from it; and the English language in modern use has peculiar facilities for the transfusion of the very spirit of the Hebrew, in consequence of the great variety of which it is susceptible, both in the form of its stanzas and in the length of its lines; not that it is possible for any verse, that is measured by syllables, to correspond exactly to the structure of that which probably had no syllabic limitation, but that it is scarcely possible for the variations of Hebrew poetry to deviate into such irregularities, that the genius of English poetry, in the hands of a competent master, cannot easily follow it. Only in this case it should be remembered that his productions will always labour under one disadvantage: they will be compared with a version, which, in addition to its intrinsic excellence, has the charm of antiquity to recommend it, and possesses the advantage of having the national ear conformed to its melody.

It may be further added, that the chief peculiarities of Hebrew poetry, mentioned by Lowth, and which are applicable to the present question, are those in which the examples he cites, if happily translated, would probably appear to more advantage in English rhyme than in any other known me-

dium of translation. With a view to illustrate my meaning, I will only further venture to offer one or two specimens from the Psalms themselves. They certainly are not offered as examples of any skill in versification, to which they have no pretension; and I protest also against any inference to the prejudice of my argument from their admitted inferiority to the authorised prose-version. Let them be compared only with the original, the arrangement of which they imitate; and then, if they shew to those who have a taste for such speculations, that there is a possibility of having a faithful translation of the Book of Psalms in verse, which shall represent both the spirit and manner of the original, but still more, if they should induce some, who are capable of such a work, to attempt the task, my end will be completely answered.

First, our verse of four feet, with regular rhymes, called, in books of psalmody, long metre, is exactly suited to the parallelism of the Hebrew; and even our common metre or stanza of four lines, consisting alternately of four and three feet, has some advantages connected with the same end. Our verse of five feet may also be occasionally appropriate. Again, where the length of the Hebrew sentences is irregular, correspondent irregularities may be introduced in the translation; and thus, while some of the translated Psalms would remain as regular as our present versions, others, according to the shape of the original, would assume the appearance of an irregular ode.—I subjoin two short specimens, such as they are, of each class.

#### I. PSALM xviii. 24—28 and 35.

JEHOVAH will my truth requite,  
And own my cleanness in His sight.  
Thou by the good art good confess'd;  
The just thy justice shall attest;  
Thy purity the pure shall own;  
The froward view thy pow'r alone.  
Thou wilt exalt the weak and low,  
And with a look the proud o'erthrow.  
Thou art, JEHOVAH, all my might,

My lamp, that guides me through the night.  
Thy mercy is my shield of fate;  
And thy salvation makes me great.

#### PSALM xxii. 4—7 and 16—19.

In Thee our fathers have believ'd;  
In Thee they hop'd and were reliev'd.  
To Thee they cry'd, Thou heard'st them  
call:

In Thee they hop'd, and could not fall.  
But I a worm, no man appear,  
The nation's jest, the rabble's sneer.  
Who see me, strange decision make,  
They open their lips, their heads they shake.  
About me sinners take their seat;  
They pierce my hands, they pierce my feet.  
Lo! all my bones I see and know.  
They stand; they gaze; they mock my  
wo.

My garments they asunder tear,  
And by the lot my vesture share.  
Be not far off, JEHOVAH! haste,  
Thou in whose help my hope is plac'd.

#### II. PSALM xix. 7—10.

JEHOVAH's law in truth is laid,  
To lead the soul aright;  
JEHOVAH's statutes perfect made,  
To give the heart delight.

JEHOVAH's word is try'd and sure:  
It makes the simple wise:  
JEHOVAH's high commands are pure,  
And fill with light the eyes.

How righteous is JEHOVAH's fear,  
A fear for ever due!  
How all his ways at once appear  
Holy and just and true.

Above fine gold in value plac'd,  
When flames the dross repel;  
Sweeter than honey to the taste,  
Tho' trickling from the cell!

#### PSALM cxxi.

I to the hills will lift my sight,  
From which my help is given:  
My help is from JEHOVAH's might,  
Who made the earth and heaven.

He will not rest or cease to keep  
Thy footsteps from the snare:  
He will not rest, He will not sleep,  
While Israel is His care.

JEHOVAH, as a shade, shall run,  
Attendant on thy right;  
By day to shield thee from the sun,  
And from the moon by night.

JEHOVAH's strength, JEHOVAH's love,  
Shall still thy soul befriend;  
Thy wand'rings guide, thy fears remove  
Till time shall have an end.



## III. PSALM xix. 1—6.

THE heav'ns attest the glory of the Lord ;  
 The skies the wonder of His works record ;  
 And day to day and night to night declare  
 With speechless eloquence his watchful care.  
 O'er all the earth they stretch his glorious fame,  
 Through ev'ry land his Providence proclaim.  
 How he hath spread them, like a tent, they say,  
 Thro' which the sun performs his destin'd way ;  
 Who, like a bridegroom, from his chamber hies,  
 And paces, like a giant, through the skies,  
 Till, from *extremest* east to distant west,  
 All nature has his genial heat confess'd.

## PSALM xxxvii. 12—27.

WHAT, though th' ungodly vent his false complaints,  
 Or gnash with angry teeth against the saints ?  
 JEHOVAH laughs his idle vaunt to scorn,  
 And calls to being that predestin'd morn,  
 When, though they draw the sword and bend the bow  
 To slay the needy, and the just o'erthrow,  
 Their sword shall pierce their own presumptuous hearts,  
 Their bow be shiver'd to a thousand parts.  
 Therefore a pittance, by the just acquir'd,  
 Is more than sinners' wealth to be desir'd ;  
 Since, when th' oppressor's arms apart are rent,  
 JEHOVAH will protect the innocent.  
 JEHOVAH will his servants' lives defend ;  
 And their inheritance shall never end.  
 They shall not be asham'd in time of woe,  
 Nor hunger in the days of famine know ;  
 While sinners, whom he hates, will soon decay,  
 And into smoke, like fat, consume away.  
 The wicked borrows, heedless to restore ;  
 Yet still the good forgives, and lends the more :  
 For, whom He blesses must possess the world,  
 And whom he curses from the earth be hurl'd ;  
 For still JEHOVAH guides those feet aright,  
 That ever in his righteous paths delight.  
 Christ. Observ. No. 200.

What, though they stumble ; they again shall stand,  
 Upheld and strengthened by JEHOVAH's hand.  
 Once young, now old, I yet could ne'er attest  
 The good forsaken, or his seed unblest :  
 For what he gave with lavishness of love,  
 His sons receiv'd in blessings from above.  
 Then follow good ! from every ill abstain !  
 So shall thy life for evermore remain.

## IV. PSALM xxv. 3—13.

THY ways, JEHOVAH, let me know,  
 And all thy paths in pity show !  
 Lead me with thine unerring rod !  
 For thou art my salvation's God.  
 I seek thee ev'ry day.  
 JEHOVAH, think upon thy love,  
 And let thy mercies endless prove !  
 Oh, think not on my faults of youth !  
 Think on thine own eternal truth !  
 And grace shall bear the sway.  
 JEHOVAH is so good and true,  
 E'en sinners shall his paths pursue.  
 He lifts the sorrower from the dust ;  
 He makes the humbled sinner just.  
 To all who will his laws approve,  
 His laws are just, his ways are love.  
 JEHOVAH, for thine own great name  
 Thou wilt preserve my soul from blame,  
 Though doom'd by sin to endless shame !  
 Is there, who fears JEHOVAH's sway ?  
 He will direct him in his way.  
 His spirit shall in comfort rest ;  
 Earth by his seed shall be possess'd ;  
 And he himself, e'en here below,  
 His covenant and secret know.

## PSALM xxxix.

I SAID—"I will my ways correct,  
 "Nor shall my tongue rebel ;  
 "My lips shall with a curb be check'd,  
 "While sinners near me dwell."  
 In sacred silence long I mourn'd,  
 And e'en from praise refrain'd,  
 Till, as my thoughts my bosom burn'd,  
 My voice at length complain'd :—  
 "JEHOVAH, let me know my end !  
 "Say, to what date my days extend,  
 "And when to death's sad bourn I tend !"  
 "Lo ! Thou hast set me, as a span,  
 "Shorter my life than thought may scan ;—  
 "All, all is vain, that comes to man.  
 "He hunts a shade, that flies before ;  
 "Still bent to make his little more,  
 "Tho' ignorant who shall reap his store ;  
 "And now what is my hope ? In thee,  
 "JEHOVAH, I confide.  
 "From all my follies set me free,  
 "Nor let the poor deride !" C. C.  
 S X

To the Editor of the Christian Observer.

My own observation having led me to doubt whether it be expedient, on the whole, to teach the deaf and dumb to articulate sounds, as is the customary practice in the various excellent seminaries which have been instituted in Great Britain for their instruction, I was induced to apply to a friend who, I knew, had taken a particular interest in this subject, for information upon it. He has seen much of the methods which are practised at the deaf and dumb institutions both in England and in France, and can himself converse intelligibly, and even rapidly, with the deaf and dumb in both countries. It appeared to me, therefore, probable that it would be in his power to throw some light on a question of no small importance to these objects of general commiseration. I transmit to you an extract from his reply to my inquiries; and if his remarks shall appear to you to deserve the attention of the public, I am persuaded you will not refuse them a place in your useful miscellany. B.

"All language is employed either to convey from one mind to another what is passing within itself, or to excite certain trains of thought or emotion in the one which is addressed. This is true even with regard to words denoting objects of sense, and still more emphatically with regard to terms of generalization or abstraction, and those which express the emotions of the heart, the purposes of the will, or the operations of the mind. My grand effort, then, would be, as soon as possible, to teach my pupils that they have within them something which feels and thinks; that this something is called the soul; that it is unlike any thing which they can see, taste, smell, or touch; that it will never die; and that, when the body is laid in the grave, it will be happy or miserable. It

is wonderful to see the readiness with which they understand these truths; and Mr. —'s mode of unfolding them by the analytic process is most admirable. I would next lead them, by easy conversation, to mark the *various states* of this soul; and this, by the way, they are as capable of doing as those who can employ written or spoken language. I would refer them to their dreams, to their recollections of home and kindred, to their forgetfulness, to their hopes and wishes, their fears and passions. Thus they are taught to exercise *reflex* acts of mind; and I uniformly observe that those who can mark and describe, with the greatest precision, the operations of their own minds, make the most rapid progress in the acquisition of written language, and of religious truth. The reason of this is obvious. *Every word* we employ denotes some *relation* existing between the human mind considered as an observer, an agent, or a patient,—and some *external object* or *internal* emotion, purpose, or thought. Take the whole range of the visible creation, of the thousand influences which it has upon us; of the various modes by which we are affected by our fellow men; of all moral, religious, and intellectual agency; and you will find, that the soul stands as it were in the centre of this mighty amphitheatre of existences, which it either regards with the eye of cool observation, or yields to, as the procuring causes of the various changes it experiences in all its various operations. It must then know *itself*, in order to know these innumerable relations which it sustains, and to be able to comprehend the terms which denote them. And I believe it will be found, that in every endeavour which we make to ascertain the precise meaning of a word, we involuntarily look back through the history of our own minds, and call to remembrance the various occasions upon which and modes *by* which we were affected



by the object which such a word is intended to denote.—I say, ‘A tree is green;’ you immediately think of some particular tree which through the medium of the eye once affected *your mind*. I say, ‘Honesty is the best policy;’ you involuntarily recal instances of your own conduct, or of conduct in others which has been addressed to *your own mind*, in order to fix the import of these words. I say, ‘although’ is a word denoting the existence of something in spite of the existence of some other thing, which might seem to prevent the existence of the former. You forthwith think of some occasion in which *your own mind* was affected, in that manner which the term ‘although’ is intended to denote. I speak to you of myself, or of God the great Father of our spirits; and every conception which you can possibly form of my mind, or of the Eternal Mind, must be derived from what you know of your own.

“Now, if I could only succeed in getting pupils to mark accurately the states of their minds, when certain objects, either physical, moral, or intellectual, are presented to their view; I should have only to tell them, that such states, under such circumstances, are described by such and such words, and my work would be done. Bring the object and the mind into contact, which can easily be done by gestures; bid the pupil notice the effect of this contact upon his own mind; the *name* then is only setting up a sort of land-mark, to which you can afterwards easily refer in the progress of the future discovery of truth and acquisition of words.

“There is really no more intrinsic connexion between written and spoken words and ideas, than between *signs* and ideas: indeed, the language of the deaf and dumb is abundantly more significant than any other, in as much as it denotes that change which takes place in our bodies and countenances by the movements of the soul; and so far as in-

tellectual processes bear any analogy to the motions of matter, it shadows forth this analogy in very striking and significant emblems. ‘What moves my foot?’ I asked a class of deaf and dumb one day, after having explained to them *purely* by signs, that when I thought and wished to have my foot move, it did so. ‘Your mind moves your foot’ was the universal reply. I then told them *purely* by signs, that I could not controul the motion of my heart. ‘What moves my heart?’ Some answered, ‘God moves your heart;’ and others, ‘God’s mind moves your heart.’

“You ask of me my reasons for thinking that the deaf and dumb ought not to be taught articulation. Without going into any elaborate discussion of this subject, I beg leave to refer you to some remarks on the inexpediency of this branch of the education of the deaf and dumb, from the pen of one of the first philosophers of the age, who resided in Edinburgh many years, and had a continual opportunity of witnessing the efforts of Mr. Braidwood, who was probably the most successful teacher of articulation to the deaf and dumb that ever lived; I mean Dugald Stewart, who, in his account of James Mitchell, the deaf, dumb, and blind lad, expresses himself very strongly on this subject; and so strongly, that if the opinion of so great a man, and so profound an observer of the human mind, is worth any thing, it must be decisive so far as human authority can have weight.

“I believe, too, the experience of all the schools for the deaf and dumb, in which articulation is taught, will prove that the instances of success for any useful, practical purpose, are so rare as to render the general attempt inexpedient. It was matter of wonder to me, while I often witnessed the intercourse of the deaf and dumb with each other, and with their instructors too, to observe how seldom they resorted to the lan-

guage of the lips. Am I not correct in this? To make this language of articulation truly useful to them, it is not enough that they learn to utter many single words or some common phrases, or even to understand tolerably well their instructors, with the peculiar motions of whose organs of speech they become familiar. They ought to make such proficiency as to be able to make themselves understood by the mass of mankind, and also themselves to understand the continued discourse of a stranger. I very much doubt whether one in one hundred, after *six years'* instruction, can do this. Let the experiment be made by one hour's conversation on indifferent subjects. Now this business of articulation is attended with numerous inconveniences: it is not the natural language of the deaf and dumb, and is therefore peculiarly irksome to them: it is purely mechanical, and conveys not one *new* idea to the mind; (whereas the language of signs is abundantly significant by its analogical character:) it confuses the minds of the pupils, by directing their attention to too great a variety of objects, being something like the effort which we should have to make to acquire *two* languages at the same time: it involves immense labour and fatigue both on the part of the instructors and the pupils, inasmuch as the syllabic division of words, their accent, and the difference between orthoepy and orthography, must be clearly communicated—a task of tremendous difficulty, and in most cases a hopeless one: it prevents the instructor from devoting his labours to more pupils, and to a more important part of education—the actual communication of knowledge, and the unfolding of the powers of the human mind; and it discourages the pupils by its extreme irksomeness: whereas, communication by their own language of signs, the basis of all their instruction, and of which

our written and spoken language is only a *translation*, is easy and delightful to them. I might also add, that it diverts the mind of the instructor from that to which all his ingenuity and skill should be directed, improving the language of signs, on which every step in the instruction of the deaf and dumb must of *necessity* rest.

“Besides, how much more interesting to a person of feeling and taste (though this, to be sure, is a thing of minor consideration) is the silent language of the countenance, gestures, and the fingers, than the harsh and discordant sounds which they must utter who cannot regulate and modify the tones of their voice!

“But I will rest the whole matter on two experiments. Let a pupil of the French school, who has been taught one year, be compared with one of equal intelligence in the English school who has been taught two years, and I will venture to say, the former will have made as much progress in *written* language and in the true import of words as the latter.

“The other experiment to which I allude is, that two pupils shall be required to communicate their thoughts intelligibly to a stranger who has learned the finger alphabet (which may be learned in a few hours;) the one by articulation, and the other by this alphabet; and also to receive answers—in the one case from the lips, and in the other from the hand; and let it be noticed which of the two will accomplish this object with the most despatch. I will pledge myself to talk more rapidly with a well-instructed deaf and dumb person on any subject proposed, by means of the finger alphabet, than any deaf and dumb person taught articulation can do with yourself. There are in this city, I dare say, one hundred acquaintances of my deaf and dumb friend Mr.——, whom you know, who can converse with him on the fingers with five times the rapidity

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with which the most adroit penman can write. Can the deaf and dumb who articulate carry on conversation with this rapidity? By the way, it is matter of astonishment to me, that the schools in Great Britain should persist in using the alphabet on both hands, when the French alphabet on one is just as distinct, and more graceful, flowing, and rapid; while it leaves one hand at liberty to make signs, or for various other useful purposes. It is often of immense advantage to be explaining by a sign with one hand, the very word which you are spelling with the other. But my thoughts have carried me too far. Pardon my prolixity, and also the hurried manner in which I write; but I am stealing the time for writing, from the hours of slumber. Adieu."

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To the Editor of the Christian Observer.

IN reference to an observation, in a letter in your last Number, signed "C. C.," I request permission to state, that as far as we pray for the person of the King, your correspondent and I agree. But in praying that the King may vanquish his enemies (for we know our kings do not go in person to battle), we mean only that that the ruler of the country, or, in other words, the government, whatever it may be, may defeat the enemies of the country. Royalty is not suspended; but we pray that the *King* personally may be in health, to return to the exercise of government functions; that is, to become the efficient, as well as nominal or official, ruler of the people. I am, &c.

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For the Christian Observer.

#### ON AMBITION AS A MOTIVE IN EDUCATION.

THERE are few feelings which mankind have more in common than a veneration for antiquity. The world

is thought to have been wisest and happiest in its infancy; and as old age speaks with enthusiasm of the joys of youth, so the poet sings of golden days that are past, and even the historian not unusually extols the wisdom and the virtue of the ancients, almost to the exclusion of every thing excellent in more modern periods.

Hence it is, that opinions formed in those auspicious times, and embraced, age after age, by common consent, are deemed almost sacred; and he who would attack them has to combat with one of the strongest prejudices of mankind. Yet these opinions, when examined, may sometimes be found erroneous. At any rate, it is not perhaps altogether unprofitable, occasionally to consider the foundation of some of those maxims, which are most universally adopted, and the influence of which is very great and extensive upon individual and public happiness.

It is, for example, a very old and common opinion, that ambition is a motive absolutely necessary to be used in the education of youth. This I propose to consider; with a view to shew, that its influence is directly repugnant to the real spirit of Christianity, and productive of many evil and unhappy consequences. And here, lest I should be viewed as about to declaim against that generous and laudable desire of excellence which, under the guidance of a purer principle, is consistent with the strictest virtue, and most disinterested benevolence; it may be useful, for a moment, to consider the different kinds and degrees of ambition, especially as mankind differ not a little in their views of this subject.

A most exalted species of this passion, if indeed it can bear the name, is that which aims at increased excellence and influence of character, chiefly for the sake of rendering the sphere of usefulness more extensive. Here the end in view not only makes

this kind of ambition justifiable, but even renders it praiseworthy; for thus it becomes one of the means which virtue uses to extend its operations. It is benevolence expanding itself; and has been felt, by not a few of the truly good and great, in all ages.

A second species of this passion is also directed to the acquisition of excellence; but its final object is simply self-gratification in the attainment of glory. This is the ambition which is most honourable among men; which fires the soul of the hero, prompting to deeds of vast enterprise, panting for universal applause, and aiming at immortality.

Another and a more ignoble kind of ambition is that which, like the former, and from the same motive, aims at glory, but can pursue it only at the expense of a competitor. This is that spirit of rivalry which lurks in the very bud of infancy; which accompanies man through all the stages of existence; which is the moving principle in education, and indeed through life; and which has exerted a most powerful influence in the formation of almost every character.

The two latter kinds of ambition, and particularly the last, as employed in the instruction of youth, are those the real nature and effects of which are now to be examined. And can it be supposed, that motives so constantly and powerfully addressed to youth, so fostered by them as proper and laudable incitements to exertion, and so blended with all their plans of industry and enterprize, should not form traits of character that time itself will never wholly obliterate?

Man's first affections centre on himself; and though, with a shew of generosity, they sometimes seem to reach his fellows, it is only that they may accumulate, and return with new vigour to their source. His very deference is exerted to secure esteem; his sensibility to opinion, reputation.

In nothing do these feelings sooner and more clearly display themselves than in the love of praise. Even infancy is not insensible to its attractions. This love of praise is natural, and universal, and permanent; and it is to this passion that ambition, as a motive in education, is principally addressed. It is this that it fosters, and cherishes, and expands; until its views are enlarged, and its desires extended, from a confined spot to the whole globe, from an individual to mankind, and from the applause of a moment to the suffrages of futurity. It becomes of vast importance, therefore, to determine whether this love of praise be a virtue or not; and, indeed, this is the hinge on which turns the whole point under consideration.

That this love of praise is *natural* there can be no doubt; and hence some persons would argue its excellence. "Man," say they, "has the same passions and desires which belonged to our ancestor in his primæval purity. The Fall has not changed us as beings, but only as agents. It is simply the nature of the objects towards which our passions are directed, which at present renders them criminal. The love of praise," say they, "was given for wise purposes. It softens and ennobles the heart, and is the nurse of great and useful enterprize. Praise," they contend, "is the just meed of labour. It creates a mutual dependence among mankind, uniting them by the refined tie of sensibility to esteem and reputation. Who, then, shall censure what has so long been felt and avowed by the greatest and the best of men?"

But to this let me oppose the genius of Christianity. Select its prominent characteristic, humility. Behold it in the living example of its great Author. Where was his love of praise? Did he shew it in his parentage? His reputed father was a carpenter. In his birth? He was in a manger. In his life? He conversed



with publicans and sinners. In his followers? They were poor fishermen. In his death? He bled with malefactors. It was his Heavenly Father, and not himself, whom he delighted to honour. But if in this Divine Personage the love of praise was never seen, how can it be justified in those who are bound to imitate his example. We ought to consider and weigh every subject relating to human conduct, not only as men, and as moralists, but as Christians. False and ruinous must be every theory that would form a plan of human life, or invent a system of ethics, different from those which have been given to mankind by their Divine and Omniscient Legislator.

Besides, this love of praise is not less futile than criminal. Its object is human glory—a glory, the acquisition of which depends on casualty and caprice; the continuance of which is at the mercy of a thousand contingencies; and which, at the dissolution of all sublunary scenes, shall with them sink into eternal oblivion.

Ambition, as a motive in education, is further addressed to human pride and vanity. Next to the love of praise, these are the passions which it feeds. It should however, be understood, that I am expressly contending with that kind of ambition which involves competition, or a spirit of rivalry; where the excellence in view is comparative, and the success of one candidate is built on the ruin of another.

“Take the instant way;  
For honour travels in a strait so narrow,  
That but one goes a breast: keep then the  
path;  
For Emulation hath a thousand sons  
That one by one pursue: if you give way,  
Or hedge aside from the direct forth-right,  
Like to an enter’d tide they all rush by,  
And leave you hindmost.”

But a “generous love of praise,” and an “honest pride of heart,” are lofty expressions, and will not be

easily given up by those who have long been used to consider them as indicating really virtuous qualities. Yet even such must allow, that there is at least *one* passion, so mean and despicable in its nature, so devoid of all that is good or noble, so bitter and malignant in its influence, and so destructive to the very breast that cherishes it, that its advocate cannot be found. Yet this passion—I need not say that I mean envy—is the offspring and the almost constant attendant of emulation. A school or a college, as well as the world at large, is ever exhibiting its bitter effects; if not in all their darker shades and with their unmitigated evils, at least with sufficient to shew the injurious nature of the principles which gave them birth.

Now, will it be said, that inordinate love of praise, pride, vanity, envy, slander—which are all amongst the natural, some of them the usual, and the first the inevitable, consequences of that emulous and ambitious spirit which is encouraged in the education of youth—correspond with the pure and simple motive which should be our only guide of conduct, a sense of duty? Are these the rules of life which the minister of Jesus Christ would recommend to his hearers? And if not, how does it occur, that what is criminal in manhood should not be so in youth; that in education motives are to be used, and passions, desires, habits, hopes, and wishes to be formed, which in more advanced years become unworthy and indefensible principles of action?

But youth, it will be replied, is the season of ardour, of enterprize, of impetuosity. Duty is too cold and lifeless a motive to be cherished by such glowing bosoms. It is time enough, when manhood approaches, for the affections to become cool, the judgment to be matured, and reason to operate in the place of passion. Then may the love of praise be checked, and the fire of ambition

quenched ; then may be more clearly developed in theory, and more strongly enforced in practice, those interesting and solemn duties which result from our important relations to God and to each other, as rational, responsible, and immortal beings. Then may at last be taught the serious and mortifying truth, that glory, in all its fascinating forms, is to be forgotten ; and time, talents, and opportunities to be dedicated, not to the vain gratification of their possessor, but to the service of Him who gave them.

Rather, may it be answered, in youth does our natural depravity first begin to shew itself : so that education, far from administering to its gratification, should pursue it, through its multiform and changing shapes, to utter destruction. Rather should life be begun aright, and the great motives of duty be instilled into the tender mind, as soon as the understanding is capable of receiving them.

And, after all, what is true glory ? It is not the incense of compliment, or the music of flattery. It is not to be born on the shoulders of men, to be master of a world, to fill nations with the terror of a name. Nor is it even to live in eternal remembrance, as a splendid genius, a skilful statesman, a powerful sovereign. It is to act as becomes an immortal being, looking as with angel's ken, beyond the ages of time into an immeasurable futurity ; it is to secure the esteem of pure and exalted intelligences, in whose approbation the plaudits of mortals are drowned and forgotten ; and, above all, it is to supplicate and obtain the favour of the Wisest and the Best of beings, to whom alone we are ultimately responsible for our actions, and whose approbation is infinitely better than every other enjoyment or possession. Before such objects the glory which ambition proposes to itself shrinks into insignificance ; and it is by prompting us to seek an inferior glory that ambition

destroys real nobleness of character. For he that eagerly covets praise has necessarily a lively sensibility to the opinion of his fellow-mortals. Applause elevates, and censure depresses him. Like other insects, he can sport only in the sunshine. He has, therefore, no criterion of character, no scale of merit, no plan of action ; scarcely has he a wish or a hope but what trembles and varies with the breath of popular opinion. With him fame is virtue, and ignominy vice. Thus his ambition as much destroys independence and decision as nobleness of character.

Another pernicious effect of the use of ambition, as a motive in education, is, that it is extremely unequal in its operations. The genius and the taste of men are as various as their persons. Their minds arrive at maturity at very different periods. Some are bold and enterprising, while others are timid and irresolute. Some have feelings so sensible as to vibrate even to the whispers of praise, while others hear not "the voice of the charmer, charm he never so sweetly." Some glowing spirits merely want direction ; most require encouragement, and not a few discipline. But the usual motive in education is intended for all degrees of mental stature. Hence the unsuccessful votaries of emulation are always discouraged, and sometimes ruined and dispirited for life.

It is not unusual to see an amiable temper, an industrious spirit, and a keen sensibility, united with a mind, slow yet sure in its operations ; and whose maturity, though late, would not have been the less vigorous, or splendid, or useful. The possessor of such a character is often depressed, and enervated, if not undone, in the very outset of his career, by being driven to tasks which he cannot perform, and invited to contend for honours which he wants nothing but time to obtain. On the other hand, he



who acquires the earliest and most splendid laurel has to dread its baneful influence. Its leaves may distil something more than the dews of Helicon. Having constantly an object of ambition within view, surrounded with a crowd of competitors, and obtaining frequently the proposed reward of merit, the mind is provoked to exertion by an uniform and, as it were, irresistible necessity. Hence it becomes incapable of action without these incentives. Its appetite is dormant until stimulated by art; and even then it can relish nothing but the richest viands of applause.

But the school and the college, where these mental luxuries are first obtained, must soon be exchanged for the ruder and wider theatre of the world. The little band of rivals separate. Honours, lately within immediate grasp, are now removed even beyond the sphere of distinct vision. The monarch of his class is lost and forgotten amid the numbers and tumults of the world at large. He must be satisfied with, at most, a very small portion of praise, bestowed with a niggardly and reluctant hand, and possessed in common with a thousand competitors. Thus, perhaps, he who was so lately full of hope, and industry, and enterprise, settles down into a gloomy despondency and indolence, neglecting the culture of talents, which, managed by a different course of education, might have raised their possessor to considerable heights of eminence and usefulness.

Thus it would seem, that the use of ambition, as a motive in education, is inimical to the genius of Christianity. It destroys the sense of duty, by exciting an inordinate love of an empty glory. It produces pride, vanity, envy, and slander. It is opposed to real nobleness, and independence, and decision of character. In the race of emulation it makes the

slow despond, while it too much elevates the forward. It presents an artificial stimulus to the mind, the elastic power of which must soon, and often fatally, be exhausted. That it has some advantages will not be denied; but they are comparatively few, and it is sufficient to destroy much of their weight, to have shewn that it is almost invariably accompanied by real and immense evils.

Difficulties, I am aware, may be urged which it may not be easy to remove. How, it may be asked, is education to be conducted at public seminaries, without employing and exciting the spirit of emulation? In the present state of things, it might, I confess, be impossible. But it is not there that a change is first to be expected. Rather should reformation begin, with the evil, in the domestic circle and the private school. Here, in the very dawn of life, rivalry is too often encouraged as an incentive to industry, and here can it most easily and effectually be checked. Until a sense of duty can be made to operate, other stimuli may be employed; for instance, curiosity and the natural love of information, than which there is nothing, perhaps, that leads the youthful mind more delightfully and powerfully to the investigation of all useful and necessary truth.

It should not be forgotten that ambition was first displayed in open rebellion against the Throne and Monarchy of Heaven; that it has long deluged the world with innumerable miseries; that the nations are still groaning beneath its effects; that even in private society it is the source of a thousand petty feuds and animosities; and that, in a word, it is destructive of a Christian spirit and real greatness in the breast that fosters it. Let it be recollected, also, farther, that the vast and momentous scheme of things around us is made up of single parts, the existence

and character of which depend on individuals—often on a single individual—formed for action almost in the cradle; and that, consequently, the destinies of the world, under the guidance of Providence, are in the hands which possess the education of the infant population of the world. Surely truths of such magnitude and

importance deserve at least some share of candid and serious reflection; particularly since the evils now described must be removed, not by a few rude and solitary efforts, but in the silent lapse of time, and by the slow progress of individual and general exertion.

A.

## REVIEW OF NEW PUBLICATIONS.

*Sermons.* By the Rev. JOHN MARRIOTT, A. M., Rector of Church-Lawford, Warwickshire, and Domestic Chaplain to his Grace the Duke of Buccleuch and Queensberry. London: Hatchard and Rivington. Exeter: Upham. 1818. pp. viii. and 322. 8s. 6d.

AMONG the benefits to be expected from publishing sermons which have been first delivered from the pulpit, one is, that it enables clergymen, who are in general debarred by their profession from the privilege of often hearing the word of God preached, to become acquainted with the style and manner of each other, and thus to improve their own. Every man, we are told, hath his peculiar gift of God; one after this manner, and another after that: and it is for the advantage of the church of Christ, that every man should have an opportunity of contemplating those gifts, which appear in others, in order that the graces of one may, if possible, be infused into the rest, and the faults of each may be corrected.

The name of Mr. Marriott is not new to many of our readers. We had occasion to introduce a Visitation Sermon from his pen in our twelfth volume (p. 669;) and the satisfaction which we then expressed was but an earnest of that with which we regard the present work. The preacher is evidently intent through-

out on utility, and not on display; though, doubtless, his personal feelings incidentally appear in the affectionate earnestness of his exhortations and the minuteness and delight with which he unfolds the significations and bearings of particular texts of Scripture. He has evidently studied the Records of Truth, not for contention and argument, but for personal edification; and he never appears so much at home in his preaching as when he is turning over some passage of Scripture apparently for his own delight, and exhibiting it to others in all its rich variety of instruction and consolation. This is the case, for instance, in the following exposition of a passage in Jeremiah.

“We frequently find the inspired writers, and particularly the Psalmist, rising, as though it were by a natural scale, from expressions of the lowest humiliation to strains of exulting and triumphant gratitude. ‘O Lord, I am in trouble, my strength faileth me,’ is the prelude to, ‘but my hope hath been in thee, O Lord; I have said, Thou art my God.’ A very beautiful and striking example of this is to be found in the Lamentations of the prophet Jeremiah, the third chapter of which opens with a picture of a soul in distress, drawn with a touching accuracy. Any one who has either experienced or witnessed the sufferings of a soul, that writes bitter things against itself, under serious apprehensions of Divine wrath, will instantly recognize the following traits. ‘He hath led me, and brought me into darkness, but not into light. Surely against me is



he turned; he turneth his hand against me all the day. He hath hedged me about that I cannot get out: he hath made my chain heavy. Also when I cry and shout, he shutteth out my prayer. He hath bent his bow, and set me as a mark for the arrow. He hath filled me with bitterness, he hath made me drunken with wormwood. And thou hast removed my soul far off from peace: I forgot prosperity. And I said, my strength and my hope is perished from the Lord: remembering mine affliction and my misery, the wormwood and the gall. Thus far all is expressive of anguish of mind, and the lowest humiliation. The next verse shews us the object of this severe but fatherly discipline. 'My soul hath them still in remembrance, and is humbled in me.' This is the proper fruit of a 'godly sorrow;' and blessed is the man, however severe his trials, who is brought to this point by them. For he will not stop here. 'Humble yourselves in the sight of the Lord, and he will lift you up.' And this consequence also is finely pointed out by the prophet, who immediately adds, 'This I recal to my mind, therefore have I hope.' Here he bursts into a warm acknowledgment of the mercies and the faithfulness of God; and, still marking the gradations of feeling with the precision of real experience, rises to a still more confident hope: 'The Lord is my portion, saith my soul, therefore will I hope in him.' Much as I have quoted from this interesting chapter, I cannot help adding the touching retrospect of sufferings and mercies which the soul takes in its happier state: 'I called upon thy name, O Lord, out of the low dungeon; thou hast heard my voice; hide not thine ear at my breathing, at my cry. Thou drewest near in the day that I called upon thee: thou saidst, Fear not. O Lord, thou hast pleaded the cause of my soul, thou hast redeemed my life.' pp. 191—193.

A similar instance of this delighted lingering on scriptural expressions and images occurs in his remarks on 1 Pet. v. 7.

"Mark the word 'all' in the passage of Scripture we are considering, 'casting all your care upon him.' What happy people Christians ought to be, as the servants of a Master, who gives them such a gracious injunction! But

are they so? Do they shew a suitable freedom from care and anxiety? Have they the calm and tranquil air of a child, who can trust to a kind father for the supply of all its wants? Do they stand in the easy attitude of him who has been relieved from the weight of a heavy burden? If not, they are rejecting privileges graciously held out to them, and have none but themselves to blame for what they voluntarily endure. For God is not wanting to his promise. He is not backward in receiving their cares, but they in bringing them to him.

"Each one, who still keeps his care, in spite of this command to part with it; who goes mourning all the day long under the very burden which God has offered to bear, thinks that there is something peculiar in it, that makes it adhere to him so that he cannot shake it off. They forget the word 'all,' which leaves no room for a single exception.

"One says, that for temporal things, indeed, he can rest, with most entire and unreserved confidence, on the good providence of God, but that the burden which depresses him is that of his sins and the care of his soul, for which his strength is insufficient. To such a one I would speak most tenderly, as feeling that a wounded spirit demands a light and cautious touch; but I must tell him that he wants faith, and does not see the fulness of Christ. Is then the arm of the Almighty only able to bear the puny weight of worldly cares? Are our sins, however numerous and heavy, more than commensurate to the sufferings of Christ? Blush at the thought of undervaluing the atoning power of that Sacrifice, by which all the sins of truly penitent believers are cast into the depths of the sea. However weighty your burden may be, cast it at the foot of the cross of Christ, and go on your way lightened and rejoicing.

"But you say, My past sins indeed I can by faith lay upon him, who was bruised for our iniquities; but when I think of the force of temptation, and the strength of those evil inclinations which still haunt me, of the subtleness of my great spiritual adversary, and the hold which the world still has upon my heart, is not the utmost degree of anxiety justifiable? And is this a care which I may cast upon God? Surely it is, and most peculiarly so, for no one else has strength to bear it. In no case are the words of the Psalmist more applicable, 'Cast thy burden upon the Lord, and he shall sustain thee.'

"Mistake me not so far as to suppose, that I would encourage you to relax in a cautious vigilance against spiritual dangers, and a constant activity in the pursuit and improvement of all the Christian graces. I should as soon tell the husbandman not to plough his land, nor scatter the seed upon it, because God has taught him to pray for his daily bread. I would exhort you to a diligent use of the means of grace; but that believing and cheerful use of them, animated itself and animating others by its example, which results from a full conviction that, whoever may plant or water, it is God that giveth the increase, and that his word is irrevocably pledged for the gift of a sufficiency of grace to those, who are willing that his strength should be perfected in their weakness; that it is pledged for the removal of every care, which is really and sincerely cast upon him.

"It is thus that I would endeavour to combat inordinate anxiety in spiritual matters, from the very encouraging words which we are considering. But if some are suffering in this way, far greater numbers are harassed by a continual and excessive care about their temporal concerns, for which also this text, in which we are called to 'cast all our care' upon God, should afford a corrective. He, who well knew how largely worldly matters contribute to the stock of human cares, did not surely mock us with a general injunction, so calculated to delude us, as this would be, if it did not include cares of this description. At this rate, the language of Scripture would be too vague and uncertain in its construction, to form the ground of any reasoning, or a guide to the believer's hope. As long as we take the words of God in their plain and literal sense, with a sincere wish to understand and apply their meaning properly, we may feel a confident trust that the Spirit who dictated them, will not suffer us to fall into any dangerous error. Listen not, therefore, to such as would explain away your comfort, and persuade you that you have cares, which are not included in the sweeping injunction of the Apostle; but boldly 'cast them all upon' God." pp. 263—267.

We are tempted to add, in illustration of the same remark, a commentary, which is incidentally introduced, on Gal. vi. 1.

" 'Considering thyself, lest thou also be tempted;' a reason conceived in the spirit of genuine humility, and of proper Christian fellow-feeling; and speaking forcibly to the heart of every one, who knows any thing of the frailty of his own nature, and the weakness of his best resolutions. And yet it is sadly overlooked by many, who reprove with a tone of pharisaical superiority, and a self-confidence quite unbecoming fallen beings, and totally inconsistent with that 'spirit of meekness' which we are thus exhorted to cultivate.

"Who can resist the force of the argument when put home to him?—'Considering thyself, lest thou also be tempted.' And yet, who recollects its force, at the moment when another is 'overtaken with a fault' which excites our indignation; particularly if its consequences affect us personally? O! that the 'spirit of meekness' were to be traced as prominently amongst Christians of the present day as it is in the writings of the first Christians; as it was in the words and actions of Him, who, though he 'knew no sin,' though he was himself 'holy, harmless, and undefiled,' had yet a feeling of our infirmities, and could say, where man would have passed the sentence of summary execution, 'Go, and sin no more.'

"The general tenor of the verse, which we have thus briefly considered, will lead us to the sense of the text; 'Bear ye one another's burdens, and so fulfil the law of Christ;' in which it is evident that the Apostle means to recommend to his disciples in Galatia mutual forbearance, and a considerate and kind readiness to assist in alleviating the evils arising out of the weakness and frailty of our brethren.

"Similar exhortations are to be found in other parts of his writings, especially when he is addressing those, whose peculiar duty it is, as ministers of the Gospel, to strengthen their brethren; to 'bind up that which is broken, and to strengthen that which is sick;' not to 'turn that which is lame out of the way; but rather to heal it.' His advice to such is, that 'the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth; and



that they may recover themselves out of the snare of the devil, who are led captive by him at his will.' His advice to us all is, that we should be 'gentle, shewing all meekness unto all men;' that, even in a case where it is necessary to mark our disapprobation of any man's conduct, we should not 'count him as an enemy, but admonish him as a brother;' that they, 'who are strong, ought to bear the infirmities of the weak;' that we should not 'please ourselves, but every one please his neighbour for his good to edification;' that we should not 'judge our brother,' or 'set him at nought, for we shall all stand before the judgment seat of Christ;' that we should 'follow after the things which make for peace, and things wherewith one may edify another.'

"What a new face society would assume, were this advice generally adopted, and acted upon! How many disputes, heart-burnings, and discomforts of every kind, would it quench in their very beginning; especially in our domestic circles, which too often betray the want of this spirit of mutual forbearance! How many hard sayings would it check! How many ungracious actions would it prevent! How much deeper would it strike at the root of evils of this nature, than those laws of outward civility, which are obeyed while the temper is even, and the provocation slight, but are of no more force against the high swellings of passion, than were the ropes and green withes against the strength of Samson.

"You cannot possibly doubt, but that the diffusion of such a spirit of charitable consideration for mutual weaknesses would promote the happiness of mankind in the highest degree. But how is this to be effected? It can only be by the attempt of each to cultivate such a spirit in his own bosom. But unfortunately, while we are ready enough to complain of the want of it in others, we are blind to our own deficiencies in this respect. Self-love has such a power of softening down our own failings, and casting a strong light on those of our neighbours, that we are very unfair judges on this head; thinking often that others have borne hard on what we have deemed mere venial trespasses, because they were our own; or, on the other hand, that we have shewn forbearance, where in fact we were scarcely put to the trial. True humility would teach us a very different lesson, would indeed exactly reverse these views, and make us think little of our own

forbearance, and give others at least full credit for all that they shew. But true humility is not a common quality; and it is so much a part of 'the mind which was in Christ Jesus,' that it is sure to be accompanied with his other characteristic graces, and especially with that spirit of love which leads us to 'bear one another's burdens,' and in so doing, both to follow his example, and to 'fulfil his law.'" pp. 290—293.

The following is a short exposition of the same kind, on the title given to the Almighty, as the Rock of our Salvation:—

"This fine metaphor is frequently repeated in Scripture; and it most happily meets the feelings of those, who, sensible of their own weakness, look anxiously for firmness and stability in that which they choose as their chief support. How gladly does any one under such impressions take up the words of David, and say, 'The Lord is my rock, and my fortress, and my deliverer; the God of my rock, in him will I trust. He is my shield, and the horn of my salvation; my high tower, and my refuge, my Saviour.' How confidently does he say with Moses, 'He is the rock, his work is perfect.'" pp. 163, 164.

So again—

"Ezekiel says of the four living creatures in his sublime vision, 'They went every one straight forward; whither the spirit was to go, they went, and they turned not when they went.' Such is the spirit of subserviency to God's will, and simple reference to his behests, which ought to be in man; but the fall has subverted this goodly order, and put self above God in our hearts; and it is the work of Divine grace, and a work which grace only can effect, to re-establish his throne there, and teach us instinctively, as it were, to look first to him, and to act as his servants, not as our own masters, under the influence of a continual consciousness, that we are his by right, as having been 'bought with a price' of inestimable worth.

"This is indeed to make him 'our God,' and, till we have a principle of this kind formed in our hearts, we cannot trace the new creation there, a discovery fatal to our present hopes of salvation. For it cannot be too often repeated, that this is the only

sure test of the soundness of our profession. 'If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.' If self be as much as ever paramount in our hearts, if we have learnt nothing of the art of denying self, and making it our principal object to obey the commands of God, and promote the purposes of his will, what is there 'new' within us? Where can we trace the transforming influence of the Divinity? Where find any satisfactory proof, that the Spirit of God has made our souls his temple and dwelling-place; and purified them? If the God of all the earth be our God, in the peculiar sense of which we are speaking, this great work must be in part accomplished here, though it cannot be perfected till this mortal shall have put on immortality." pp. 171, 172.

The sermons, therefore, in this volume (it will be readily collected) are chiefly practical. Here are no speculative doctrines, theoretically discussed. It seems to be the direct object of the writer in every instance to seize those plain views of Christian hope and duty, which are matters of universal concern, and not to render the Bible a text-book, or the pulpit an arena, for critical ingenuity.

"It is melancholy," says Mr. Marriott, "indeed to see men falling out about the way which leads to the heavenly Canaan, instead of pressing forward in it with holy emulation and united zeal; warring about the Gospel of peace; and discussing the great truths of Christianity with a self-sufficiency, violence, and acrimony, which prove that they are strangers to the spirit of Christ. To expect any real good to arise from such discussions till they are softened and moderated by that spirit, is to look for figs from thorns, and grapes from thistles." pp. 121, 122.

Hence the doctrines of Christianity appear in these sermons as they ought to do in the life of a Christian, and as they would do in a society in which there were no unbelievers; not as points of profession, but as influencing principles, pervading without exclusive prominence, and actuating by a regular and uninterrupted influence.—The subjoined ex-

tracts may bear some evidence to this remark. For example: without perplexing himself or his readers with any subtle disquisitions respecting the doctrine of final perseverance, Mr. Marriott thus upholds the unchangeable faithfulness of God:—

"Does he demand strong exertions from 'the faint?' He does; but it is because he is ready, if entreated, to 'give them power.' Does he require, that they, 'who have no might,' should nevertheless fight manfully against the world, the flesh, and the devil? He does; but it is because nothing but their prayers and wishes are wanting to induce him to 'increase their strength.' The Christian's is indeed a dangerous warfare; but if he looks to the great Captain of his salvation for guidance and help, his victory is secure. He knows, not only as God, but as man, not only by his universal knowledge, but by his particular experience, the strength of our trials, and the power of our temptations; and consequently he is well able to judge of the degree of help that we require." p. 31.

A similar remark may be made on the following sentence:—

"Never did the righteous God turn away his face from any man, who thus cast himself upon his saving power, in a humble conviction that he could not save himself, and that he could find salvation in none other but in him, who was made man that he might become a sacrifice for men, and save all who would come unto God by him." p. 157.

But the following is perhaps a still stronger instance of the peaceful manner in which important doctrines are brought forward by Mr. Marriott, not so much to rectify our creed as to explain the secret motives of such conduct as is at once acknowledged and condemned.

"Things present, though so short a space of time will make them things past, outweigh, in common estimation, things to come, which shall last for ever. But what a strange infatuation this is! You would not betray such folly in making a worldly bargain. Of two articles for purchase offered to your choice, you would select the



most lasting, though there were only the difference of a few weeks between them. And will you then prefer a treasure, which can last at best but for a few years, to one which, when millions and millions of years are past, will be yours for millions yet to come ; for all eternity ?

"The simple fact, that so many people are guilty of this gross absurdity, is in itself one of the strongest arguments that can be brought to prove the blindness of the natural man. What, but this, can account for a choice so contrary to his true interests ? The fall of Adam, not only vitiated the inclinations of man, but impaired and lowered his faculties. Nothing can make this plainer, than this common, this almost universal error in judgment, which leads men to prefer the interests of time to those of eternity. Blessed be God, that it has pleased him to reveal this fact to us in his written word ; for since we know the cause, we know also, from the same Scriptures, where to look for a remedy. It is the fault of our nature : the remedy therefore must be from grace." pp. 109, 110.

The next passage which we transcribe, is selected as a happy example of the manner, in which evangelical truths may be adduced to second and enforce the duties of morality.

"You have lost a supposed friend, in a way more painful even than if he had been torn from you by the hand of death. You have discovered that he was unworthy of the name. He has betrayed the confidence which you reposed in him. The arrow has been keen, and it has entered into your soul. And no wonder. But do you look solely to the offending person, in the bitterness of your heart ? Remember that your Lord and Master found a traitor amongst his nearest friends, and that, in the very moment when the treason became apparent, he looked beyond this wicked instrument of his suffering, and resigned himself to his Father's will. Think, then, in such a case as I have supposed, that, although your cup is indeed a bitter one, it is given you by your heavenly Father, and consequently to be drunk with patience. And instead of harassing your mind with reflections on the misconduct of him who has offended you, search and try your own ways, and endeavour to discover for what salutary purpose this medicine has been

sent, of what malady of the soul it was intended to be the cure.

"Do not say, that it is impossible thus far to subdue your feelings. Do not say, that nature forbids it. For it is not in the strength of nature, but in that of grace, that you are exhorted to accomplish such undertakings." pp. 284, 285.

We are very far, however, from designing to imply, that there is no precise statement of the leading doctrines of Christianity in this volume ; and we gladly take this opportunity to extract two passages, in which the necessity of faith in a Redeemer, for the recovery of our fallen nature, is pointedly and successfully enforced.

"We must be sensible of our natural bondage to sin, and tendency to corruption ; of our exposure to Divine wrath for multiplied and grievous offences ; and of our total want of any plea of excuse for our treasonable preference of the service of Satan to that of God. But the natural mind revolts from such suggestions as these. Pride of heart whispers, that our character might be traced in fairer colours. Love of ease insinuates, that it is better to remain quiet, and not stir up troublesome thoughts in ourselves, which interfere so much with our present gratifications, but to take our chance with the many who are going on in the same way. And to complete the delusion, infidelity suggests that this number is so great, that God will not, at the last, see fit to execute upon them his threatened vengeance for their forgetfulness of his claims, and their neglect of his covenant. But before we believe this lie, we must forget that numbers did not save a world from the deluge ; and that, when Abraham interceded for the threatened city, though God would have spared it for the sake of ten righteous men, could they have been found in it, the Patriarch never thought of pleading the number of the wicked who would perish in its destruction, nor did God shew any merciful regard to it.

"The true state of the case is, that if we would not be grievously and irremediably disappointed in that day, when those, 'who are kept by the power of God through faith unto salvation,' shall be admitted to their glorious inheritance, we must believe

the word of God in preference to pride of heart, to love of ease, and to any glozing falsehoods, however plausible, which infidelity may suggest. That word 'concludes all under sin,' and declares plainly that 'the blood of Christ,' and that alone, 'cleanseth from all sin;' that he is 'the propitiation for our sins,' and that there is 'no other name given under heaven among men, whereby we can be saved.' Let us not pretend to accept that word as the revealed will of God, and yet lean upon any other hope of salvation than that which he so exclusively holds out to us." pp. 106—168.

"People who live in the neglect of God, or contented with a mere lifeless form of occasional worship, without any other reference to him, and yet have no anxiety about the consequences which they have reason to apprehend, may fancy that they believe the Scriptures; but can only do so from an entire inattention to their contents. Dangers which we believe to be real, and, still more, which we believe to be certain, have, by the very construction of our nature, a more violent effect upon us. We could not actually believe that the threats contained in the Bible, against those who 'live without God in the world,' will be executed upon us, and yet be so much at ease, so careless and indifferent on the subject. We lose ourselves in the mass, as the soldier who, in marching to battle, hopes that, though thousands may fall around him, he shall yet escape. But the cases are widely different. The sword of Divine justice will fall, not with the random fury of indiscriminate slaughter, but with a dreadful accuracy of selection. Every sinner should therefore feel as if he were contending singly against God, and be as fully assured, as though it were so, that the vengeance of God would light upon him. Every one who has not sought reconciliation through a Mediator, and a real interest in the covenant of peace, should feel the same sense of danger, as though these words were addressed to him individually, 'Ye are they that forsake the Lord, that forget my holy mountain; therefore will I number you to the sword, and ye shall all bow down to the slaughter; because when I called ye did not answer, when I spake ye did not hear, but did evil before mine eyes, and did choose that wherein I delighted not.'

"Had we, in real earnest, the fear upon

our minds, that God would thus 'recompense our former work into our bosoms,' were with a feeling and conviction general, a higher notion would surely be entertained of the hope of being saved from the guilt and consequences of sin, which is held out to us in Christ: more amongst us would be crying out in the sincerity of genuine apprehension, 'What shall I do to be saved?' and be led by the answer of that Spirit, who 'answers before we call, and hears while we are yet speaking;' to say further in the prevailing language of the heart, 'I am thine, save me;' save me from the punishment too well deserved for the sins I have already committed, and from the future commission of those sins.

"For these prayers must never be discontinued. Rest assured that we do not offer the former with any sincerity of heart, with any gracious conviction of the heinousness of our offences, of the 'exceeding sinfulness of sin,' unless we add the latter to it, and that with an equal degree of earnestness for its attainment. And attained it will be most undoubtedly, if thus asked for. He that truly hungers and thirsts after righteousness shall be filled. He that is a branch of the true vine shall be enabled to bring forth fruit unto holiness. He that looks humbly but confidently to the refining and purifying power of Christ for that sanctification, of which he greatly feels his want; he that vigilantly watches, and readily obeys the motions of his spirit, striving to shun the hidden things of darkness, and to walk in the light of life, shall go on conquering and to conquer; he shall make daily advances in the enlightening of the understanding, in the strengthening of the inner man, in tenderness of conscience, in spirituality of mind, in patience, meekness, and faith, in the love of Christ, and in that high and sublime, but generally very gradual work of the Spirit, by which the destined heirs of glory are at length, to use the Apostle's noble expression, 'filled with all the fulness of God.' Such advances, as will easily be seen, can only be made by those who are saved from the weakening and retarding power of in-dwelling sin, as all those will be who say to God in the full sense which I have pointed out, 'I am thine, save me.' May it please him to dictate this prayer to many, to all who now hear me: to put into our hearts the spirit of dedication to himself; and to seal us his in body, soul, and spirit, to the day of the Lord Jesus!" pp. 158—161.



Yet, valuable as are these observations, we cannot but wish that the writer had in general been more specific in describing the persons to whom his exhortations are severally addressed. On the whole, we see but little in the work before us of that marked distinction between the converted and the unconverted, which meets us in every page of Scripture, and the maintenance of which is essential towards giving to scriptural admonitions their appropriate weight and character. Mr. Marriott either leaves, in general, the thoughtless sinner unaddressed, or else would seem to presume, what we fear facts will not warrant, that all who hear him are favourably disposed to receive the testimony of Scripture, and are prepared to acknowledge the evidence of its holy sanctions, and feel the value of its consolations; so as to render it unnecessary to call in question their personal safety, or raise their hearts to the conception of spiritual desires. The deadness of the natural mind to such impressions, he doubtless both knows and admits; but he has hardly, we fear, provided a stimulus sufficiently active for the necessities of the case.

It is not easy to justify an observation like this by particular examples; because it relates rather to an omission, pervading, in some measure, the whole work, than to any particular instance of incorrectness.

We are fully persuaded, that Mr. Marriott thinks with us respecting the leading doctrines of the Gospel, and especially that of the necessity of a change of heart, though he may give occasion to regret, that he has not, in all instances, made that distinction in his exhortations which the opposite characters of different hearers require. Indeed, he has himself, in the following passage, said every thing that we could desire on this subject; so that we have only to wish that he had recollected his own doctrines on every occasion when

Christ. Observ. No. 200.

they were to be practically applied.

"The natural man cannot love God; he cannot 'delight himself in the Lord,' nor cleave to God, nor choose the things which please him. This can only be effected by the assistance of that Holy Spirit, who enables us to appreciate what Christ has done and suffered on our behalf; to receive his Gospel as 'the power of God unto salvation;' and thereby quiets those dreadful apprehensions, which are raised by strong convictions of our exposure to the wrath of God. Without this hope of being reconciled through a Mediator, how can the trembling sinner love God, in whom he can see nothing but just indignation, combined with infinite power of inflicting punishment; from whom he can expect nothing but the execution of the severe threats denounced against the workers of iniquity? But when he finds that he has yet a hope; that God has 'manifested his love towards us, by sending his only-begotten Son into the world to be a propitiation for our sins, that whosoever believeth on him might not perish, but have everlasting life;' when this amazing instance of Divine love is not merely received as an historical truth, but brought home to his heart with a sense of personal interest in it, then he feels the truth of that saying, 'we love God, because he first loved us.' And he derives especial encouragement from the gracious promise of adoption, from the assurance that to 'as many as received him' Christ 'gave power to become the sons of God, even to them that believe on his name.' He exults in the thought, that, as 'a member of Christ,' he may be truly called 'a child of God.' He finds that he can look to God under no character so consoling, so endearing, as that of a reconciled Father; and he loves him with a force even beyond that of natural affection; he loves him 'with all his heart, with all his mind, with all his soul, and with all his strength.'" pp. 174, 175.

Mr. Marriott excels in nothing more than in that forcible delineation of a state of sin, which carries irresistible conviction of its folly.

"That may be truly alleged in this case, which was falsely asserted by the defenders of the African slave trade, namely, that the slaves themselves were insensible to the evils, from which those who advocated their cause were desirous to deliver them. It is lamentably the case with respect to the slaves of sin, and forms one of the greatest

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obstacles to their release. They cannot but be aware of their submission to its commands; yet because their inclination falls in with them, they will not allow, indeed they do not actually feel, that it is a state of slavery.

"They may perhaps even contend against this assertion, and say, that the term is wrongly applied to those who are only following their own inclination. But the man who can argue thus must be the most abject amongst the slaves of sin, however he may disown the name; for he can never have struggled against his chain, otherwise he must have felt its pressure. Born to this slavery, he has performed the tasks enjoined him with a willing mind, and has therefore fancied himself his own master. But let the Spirit of God once touch the heart, the seat of the inclination; let him work there something of a will to eschew evil, and do good; and the domineering power of sin is then soon perceived. Thus the prophet describes God's method of humbling his soul, by saying 'he hath made my chain heavy.' If you have never yet been sensible of your servitude to sin, you can never have learnt the first lesson which the Holy Spirit teaches, and must still, however unconscious of it, be in the bonds of iniquity. If you have never felt how difficult it is to throw off the yoke of sin, and disobey its injunctions, it is not because you are 'free from sin,' but because, according to the phrase of the Apostle, you are 'free from righteousness.'" pp. 68, 69.

"Whatever it be, of which we are in search; whether it be riches, honour, praise, pleasure, or any other of the objects, which mankind so eagerly pursue; if its enjoyment be confined to this state of existence; if we bid it an eternal farewell, when we close our eyes in death; it will then appear (think as we may now) as 'a dream of a night-vision.' It shall even be as when an hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and behold he is faint, and his soul hath appetite."

"Well, then," some may perhaps say, 'we cannot indeed deny this; we must acknowledge that our life is like a dream: but what of this, if it is a pleasant one? If these shadowy, and short-lived objects, of which we are in pursuit, amuse us, and

keep time from hanging heavy on our hands, why should we be disturbed from such a slumber? As a reply to this, let me ask you a question. Suppose a house to be on fire, in which you were asleep, and enjoying the most delightful dream that could offer itself to the imagination. Should you wish, for the sake of this dream, to be left undisturbed till the flames were around you, and the opportunity of escape gone by? No, you will say, for what pleasures of a dream could repay us for the loss of some years of life? On the same principle, but on still stronger grounds, I say, what pleasures of life can compensate for the loss of eternal happiness? The reason why the sleeper is to be awakened is this, that if he awake not in time, he will be roused by that flame, whose 'smoke ascendeth up for ever.' This is no matter of sounding words, made use of to excite groundless alarms, and to terrify rather than convince. It is a plain statement of a plain fact, of which the Bible gives us due warning, and to the truth of which the day of judgment will bear awful testimony. Every sinner must either flee from the wrath to come, or feel its weight. Those surely are not fleeing from it, who never think of it, who do not so much as inquire whether they are exposed to it; any more than the dreamer is trying to escape from the fire, of which he is insensible. The object of their pursuit, therefore, is of as little consequence as the matter of his dreams, as to this great point of escape.

"O! then let us rouse ourselves, and consider whether we have hitherto lived as those who are awake, or as idle dreamers. Let us ask whether the objects, we are most eagerly pursuing, will retain their substance and importance, in a future state of existence; or vanish, like empty shadows, at the approach of death. Let us think whether the cry of fire has reached our ears, whether we have been made sensible that we must either lay hold of the opportunity of escape, which is now afforded us, or perish everlastingly; must either 'obtain salvation by our Lord Jesus Christ,' or 'be appointed to wrath.' If you are yet in this dangerous sleep, 'it is high time to awake out of it.' Since, through the tender mercy of God, the day-spring from on high hath visited the land in which you live, let it not be a vain thing unto you. 'What meanest thou, O sleeper? Arise; call upon thy God; if so be that God will think upon thee, that thou perish not.'



"But the text we are considering marks, by a still stronger expression, the too prevalent insensibility to the great realities of eternity, and want of a living principle within: Awake thou that sleepest, and arise from the dead." And, strong as this metaphor may appear, is it not fully justified by the state in which sinners are by nature? They have no more symptoms of the divine life, than a dead body has of the natural life. They have no spiritual warmth pervading them, and answering to the excitement, which spiritual topics, and the daily exercise of the soul would otherwise apply. They breathe not, in that which is truly the breath of the spiritual life, humble but earnest prayer. They move not, in any way of advance, towards the great object of our existence here, which is our training and education, as it were, for an endless hereafter. They move not, in any way of approach towards the great fountain of light and life, of bliss and glory. What can be said of that person, who, at the close of his life, is no nearer to heaven, no farther advanced in any preparation for a future state, than when he first entered this, which he allows to be a state of trial for it? Surely such a one 'is dead while he liveth.'" pp. 132—135.

"If the testimony of the dead would not avail, where that of Moses and the Prophets was ineffectual, how should it be more successful, where that of Christ and his Apostles has failed to excite a lively interest about the things of eternity? In fact, the first murmurs of this eternal regret are heard on this side the grave; and no one who has witnessed many death-bed scenes, can plead that he has never heard them. There, too often, the dawning rays of eternity burst on the benighted soul, for the first time, with any clearness of impression, and wake it from its long and feverish dream about riches, and honours, and pleasures, and all the confusion of vanity, to the overwhelming realities of another world. It is awful to witness the blank of disappointment, the self-condemning wonder, and the horror of despair, which ensue. It is awful, but it is useful; and it were well if every one, who is now making the transitory concerns of time his chief or only object, could take a lesson from such a scene.

"But men, instead of courting shrink from such opportunities of learning, what is no easy lesson, how to die well. For

scenes of infinitely less importance they prepare themselves with much study and forethought, but they venture upon that most awful scene, a death-bed, without the slightest previous consideration; as though, because all men must die, all men could die well. And why is this, but that the still, and small, but penetrating voice of conscience, tells them, that he, who would die well, must live well; that he who would lean with confidence on the Saviour then, must now take up his cross, and deny himself, and follow him?

"Let me entreat you, my beloved brethren, not to go on thus blindly to the closing scene of your existence. Remember the Apostle's warning, and fear, lest, a promise being left us of entering into God's 'rest, any of you should seem to come short of it.'" pp. 254—256.

In concluding our remarks on these sermons, we would venture to suggest another defect, which, though of a subordinate kind, materially impairs their effect: we mean, a want of orderly arrangement. Mr. Marriott seems hardly to be aware, how much a clear method assists not only the memory, but the apprehension. His sermons are short, and many of them consist of little more than, first, an expansion or explanation of the text, and then a few miscellaneous reflections, such as naturally grow out of it. But the most ample experience, we think, would warrant us in asserting, that the attention, which would be fatigued by even a short sermon of this kind, where the drift is not obvious, or the succession of subjects laid out beforehand, would often suffice to carry off three times as much matter, where some mechanical assistance is afforded by the speaker towards a full perception of his scope and object. The preacher himself also is assisted in such a case, being enabled by the very arrangement which he has suggested, to lay greater variety of matter before his audience; and that even with increased force and energy,

so as to build them up more completely in the faith and knowledge of the Gospel.

Let us take an example in the two sermons, entitled "Holiness, the Result of our Acceptance of the Promises of God." The first of these sermons begins by explaining what those promises are; then expatiates on the effects which the acceptance of them might be expected to produce upon our hearts; and infers, that, where no such effect follows, the promises are not really believed; which is proved by a reference to the natural effect of any promise from an earthly benefactor. Then the Divine promises are summed up under the heads of present grace and future glory; and an inquiry is instituted, how far these promises may justly be regarded by any individual as addressed to himself. In the second sermon, faith in these promises is shewn to be the only effectual motive to holiness; and several particular sins are adduced, the commission of which is decisive evidence, that such faith does not belong to the sinner: after which we are exhorted to cleanse ourselves, not only from those sins, which have been mentioned, but from *all* sin, as destructive of the holiness enjoined by the Gospel. Now we will venture to suggest, that, had Mr. Marriott in the outset of these sermons announced his intention of treating some such points as the following; namely, first to explain what promises are made to believers; secondly, to shew the connexion between faith in those promises, and holiness of life; and thirdly, to suggest such rules and motives as might assist us in acquiring both that faith and holiness; two important effects would in all probability have followed. He would himself have been led to expatiate further, and with more distinctness, on the promises themselves, and on their blessed effects; and the remarks, thus suggested, though they might

have added to the length of the sermons, would have added likewise so much to their force and perspicuity as to relieve instead of wearying the attention; and that too, even if the two sermons had been combined into one; while the superior light thrown upon each statement, by its connexion with the rest, would habituate the hearer to contemplate every part of the subject calmly and systematically in its proper order and relation.

May we be permitted, on this occasion, to recommend a particular oration of Cicero's to the attention of those who have a prejudice against formal divisions in sermons? The oration we mean is that for the Manilian law; in which, as is the case also in all discourses from the pulpit, the orator was to choose his own topics for speaking, and not to follow the order of any previous debate. Accordingly, he lays out his subject with all the method and precision of a divine of the seventeenth century; and recurs to it at every pause, so as to furnish a clear view of his design and object. "I propose," says he, "to treat first of the character of the war, next of its extent, lastly of the choice of a commander. The character of the war is as follows;" and then he disposes of the subject thus opened: after which he says,—"Having spoken of the character of the war, I will now say a few words of its extent; for it may be shewn, that the character of the war is such as to render it unavoidable, while its extent is such as to make it formidable." When this second head has been finished, he again returns to his original division and says; "I think I have now shewn at sufficient length, that this war is necessary in its character, dangerous in its extent. It remains for me to speak of the choice of a commander, to whose conduct the management of it may be entrusted." After therefore introducing the name of Cneius Pompey, he says: "I am of opinion, that



these four requisites are essential to constitute a consummate general; military science, conduct, character, good fortune." And here, therefore, a new division is entered upon: for he proceeds discussing each of these qualities, as they belonged to Pompey, and introducing each of them with these words: "Who therefore ever excelled, or had opportunity to excel, this man in military science?" "Then what description can adequately represent his conduct? And, as character is of great weight, both for the management of a war and for the authority of a general; certainly, there can be no doubt of the pre-eminence of the same commander in this requisite also. It remains, that I should speak with caution and brevity, as a man should speak on subjects, that depend upon the will of Heaven, on his good fortune, a quality which, while no one can profess it for himself, we may fitly record and remember concerning another." These four heads are successively handled at more or less length; and then the speaker adopts the following recapitulation: "Wherefore, since the war is so necessary, that it must not be neglected; so extensive, that it ought to be managed with the utmost nicety; and since you have it in your power to commit it to a commander in whom are united eminent military science, distinguished conduct, the greatest character, admirable fortune; will you hesitate, O Romans, to employ this great advantage, offered and presented to you by the immortal Gods for the preservation and honour of the state?" Having thus brought the discussion of the several topics proposed by him successively to a close, the remainder of the oration is devoted to an examination of the contrary views of others, and to an exhortation suited to give greater effect to his own.

It is true, that Cicero does not adopt this artificial distribution to

the same extent in other orations: and the reason may perhaps be the very same which will apply also to a distinction between all other public harangues and sermons, that in those he had to speak on a subject of debate which had been already familiarized to the minds of his hearers, at least in the outline; while in this he was to choose his own topics, as well as to determine his manner of treating them. At all events, we think the evidence of this example, taken from one of the most elegant of all his orations, sufficient to rescue the practice of formal division from the suspicion of barbarism, which seems in some minds to attach to it; while it moreover affords a model of attention to method without stiffness, and form without formality, which Mr. Marriott will excuse us for wishing to see more exactly and frequently imitated.

It may be thought, perhaps, that we attribute too much importance to the mere mechanism of a sermon: and yet we are convinced, that this volume, excellent as it is, has lost much of its force by a want of attention to these particulars.—He who would do real good by teaching, must study to win and rivet the ear of his audience; and, if there be any arts which help to the accomplishment of that desirable end, they ought not to be neglected. We cannot too earnestly press upon the author's attention, that to consecrate the art and method of profane oratory to the service of Religion is no disparagement of the cause he handles, but rather an elevation of earthly weapons to a nobler and more exalting service.

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*The Testimony of Natural Theology to Christianity.* By THOMAS GISBORNE. M. A. London: Cadell and Davies. 1818. 12mo. pp. 298.

WE have been acquainted with Mr. Gisborne before, as the antagonist

or rather, we would say, the commentator, of the late eminent Archdeacon Paley; and we are not sorry to welcome him again in the same capacity. We are not sure that his comment on the Moral Philosophy of that eminent writer stands amongst the most popular or the most successful of his works, however it may deserve to do so: but we are sure the present remarks on the same author's Natural Theology will not deservedly stand amongst his least popular, as we do not think it amongst his least successful. In addition to his just observations on what was generally considered as faulty, or defective, in the well-known and much-admired Natural Theology of Dr. Paley, he has given us what may be considered a new and original system of his own: and has entered on the laudable and long-desired undertaking, to redeem the voice of Nature from that too unchristian language which many persons had made her speak.

The whole question of Natural Theology; or, as Mr. Gisborne defines it in his first page, "that knowledge concerning the Deity, and our relations to Him, which, by observation and natural reasoning, man is capable of attaining;" is involved in much obscurity, and leads to many very startling reflections. To separate it at once from some very leading and perplexing inquiries, it may be necessary to make a distinction, in the outset, between what nature is capable of teaching and what man is capable of learning. If the inquiry were simply, or at all, what man is capable of learning from the voice of Nature, many of those who are best informed in the history of man would be ready to reply, Nothing. But for the same reason, perhaps, it might be with great truth affirmed, that even from Revelation itself man is of himself capable of learning nothing. And the reason in both cases is the same: that something beyond the voice of Nature, some-

thing even beyond the bare letter of Revelation, is necessary to awaken the dormant attention of fallen man; to stimulate his prostrate powers of reason and reflection, and to quicken his affections and other faculties, naturally "dead in trespasses and sins." That "carnal mind," which is naturally "enmity against God," must by some internal, some Divine process, be converted into the "spiritual mind," before the knowledge and the love of God, which are "life and peace," will be effectually conveyed to it from any quarter. So far it must be acknowledged by the sound Christian divine, that natural and revealed theology, if not upon a par, are at least similarly situated in relation to the understanding and the will of corrupt man.

Another question, with which it would be desirable to have nothing to do in the present discussion, is, how far the Spirit of God is availing to enforce the lessons of natural religion; as we know he does, and has promised to do, the lessons of Revelation; supposing the appearances of nature to lead clearly to the hypothesis of One First Cause of all, necessarily and eternally existent, omnipotent, omniscient, all-bountiful, yet all holy, all just, and all merciful. The question might still be asked, Do the lessons of Nature stand on a similar advantage with those of Revelation, in having the secret grace of God to assist the humble inquirer, and direct the willing learner? Now, it will be scarcely maintained, that we have any data from Scripture to determine this question, except only that passage quoted by Mr. Gisborne in his second page, from Rom. i.; which teaches rather that "the invisible things" (attributes) "of God" might be collected "from the things that are made," and therefore *ought* to be, than that, in point of fact, they *are* so collected by the heathen world: whilst the fact seems awfully implied in that and other passages,



that "the world by wisdom" (whatever it was they might have had,) in point of fact, "knew not God;" and that the heathen nations were truly ἀθεοὶ ἐν νομίῳ. It is clear, indeed, from ancient records, that the heathens did reason from natural appearances to the attributes of God; and it is likewise clear, that they had some notions of Him in all the characters stated above; even to his attribute of mercy, upon the intervention of sacrificial mediation. But how far these notions were derived from those reasonings, can scarcely be with any certainty conjectured. Tradition might account for all their practical axioms on this subject: and it is well known, that the latest and most advanced philosophers actually denied the existence of a God, and attributed the course of nature and providence to blind chance. The reasonings on which this philosophic conclusion was founded, are known also at a much earlier period to have led to the notion entertained by Zoroaster, Aristotle, Plutarch, and other philosophers, (even long before the extensive sect of the Manichees, their legitimate successors,) of two principles, or deities, a good and a bad one, to whom respectively all the good and all the evil, natural and moral, in the world, are to be attributed. The grosser conceptions, by more vulgar or more poetical minds, of lewd and immoral gods, just "such as themselves," need not be further alleged as illustrative of the actual result of pagan minds, reasoning from existing appearances, to the attributes of the Deity.

But, as we are not disposed to enter further into this question, which meets us in the very outset of natural theology, neither are we prepared to give any full decision on another and very interesting primary inquiry; namely, as to the *conclusiveness* of any hypothesis respecting the attributes of the Deity, supposed to be gathered by the light of nature and natural reason,

and capable of solving the various natural phenomena which led to its assumption. Supposing, for instance, nature has guided us, by an independent and accurate consideration of its phenomena, to the conclusion, or rather the hypothesis, of One Efficient Cause of all, intelligent, powerful, just, merciful, &c. as alone able to meet all the reasonings and objections on every side that might be brought against any other hypothesis; still are we held bound by this hypothesis? Are we obliged to accept it as true, and to believe and act upon those views and those relations which it would necessarily establish between the supposed Creator and his creatures? We should certainly be prepared, if necessary, to maintain that we are: for considering man in his moral capacity, as a being always acting upon probabilities, it seems reasonable that he should act upon that which is the *most* probable account of things that can be procured; at least till a more probable account should be offered, or till it should be made out to be his natural interest not to seek for, or to act upon, *any* mere rational account of things at all. Still, however, it must be admitted, that such an obligation, standing by itself, would be of a very imperfect kind. It would for ever remain liable to this logical objection, that it is *only* an hypothesis, framed to meet a difficulty, and with no independent confirmation from its correspondence to known facts. Such an hypothesis can only be supposed to arise *ab ignorantia*, and to stand till another as probable, or more so, can be invented. And this again would depend upon the varied construction of men's minds, and the uncertainty of human reason, prejudice, caprice, and passion.—Bayle, in his article of Manichees, has in fact given a very ingenious, though somewhat mischievous, instance of an interminable contest between the respective advocates of one First Cause and of two First Causes,

each party grounding its opinions on the appearances and facts of nature.

But that which renders this whole question inapplicable to us as Christians, and irrelevant to the case of natural theology, as handled, whether by Dr. Paley or Mr. Gisborne, is this, that we are Christians, and have a revelation to appeal to, standing, we may say, on an entirely different footing of internal evidence, of miracles and prophecy, to which *we* appeal as conclusive evidence on the subject, and bring those very arguments to be *tested*, as it were, which we derive from natural appearances. Believing, on the ground of this Revelation, (which, be it remembered, as Christians, we can never wholly lose sight of,) that there is a God of such and such attributes, we look abroad with confidence for traces of the same attributes in the field of nature and rational existence: and when we find, which we are not slow nor unwilling to find, the same general features of Divinity in nature that we find in revelation, we are at once satisfied; we need look no further, and desire no more than what we have discovered.

This is the plain state of the case, we are persuaded, with the *Christian* pupil of natural theology; and may be well illustrated in natural science, by our state of belief in regard to the Newtonian philosophy. We *might* have assented to the reasonableness and possibility of the hypothesis of an attracting or gravitating influence amongst the heavenly bodies, because such an assumption so well sustains the immortal, the *celestial* demonstrations of the great father of modern astronomy. Still, however, if there were nothing like gravitation discernible, as far as we knew, in nature herself, we should yield but a suspended assent to the assumptions of the philosopher, considered as the *vera causa* of the motions he had so beautifully investi-

gated. But now that our attention is directed to the real existence of gravitation, as the indisputable medium of all voluntary motions which we can trace towards the earth's surface, we have no reason whatever to doubt that such a mutual attraction as gravitation exists in other masses of matter beyond our reach. We now cheerfully rest on the power of gravitation as the true and natural cause, or rather medium, of the motions of the heavenly bodies; and we listen with an undivided and unhesitating conviction to all those irrefragable propositions which deduce the laws of that attracting force from the observed phenomena of the planetary system. And we may further add, in reference to this same illustration, that as it is now a point very unworthy of discussion, whether Sir Isaac Newton was first led to his propositions and his theorems by observing the fact of gravitation on the earth's surface, or whether his theoretical reasonings first directed his attention to the *fact* on which they ultimately rest: so it is with us a matter of very little consequence to decide, whether our discovery of the natural attributes of Deity results from our previous knowledge of Revelation, or whether Nature would always have spoken to us the same undeviating lessons of theology, even though the Old and New Testament had never been written for our instruction, or had remained fast locked in ignorance, under the key of the Inquisition.

The real question, and the only practical one which we can bring ourselves to contemplate as Christians, in the whole theory of natural theology, is this, Whether or not the voice of Nature may be made, without violence, to speak the same language as the book of Revelation—whether they appear to harmonize with each other—and, not so much whether the pupil of nature would be *necessarily* led by the study of the works around



him to a correct knowledge of the revealed attributes of Deity; as, whether the pupil of revelation will find in the works of nature a confirmation of the knowledge which *he* has derived from a higher source.

Whether, indeed, this has been the question for the most part contemplated by the numerous writers on natural theology, may admit a serious doubt. It would be romantic in the highest degree to attempt any thing like a survey of their several and often varying opinions. But we shall trespass so much on our readers' attention as to make an observation on one who stands pre-eminent in the host of writers on this subject, and to whom we are always glad to find an opportunity of paying our humble tribute of profound and grateful respect; we mean Bishop Butler. His great work on the "Analogy of Natural and Revealed Religion to the known Constitution and Course of Nature"—a piece of the closest reasoning to be found in modern times, and perhaps not thoroughly understood even by many of its professed admirers—seems to us in nothing more judicious than in this, that it leaves the question of the *discovery* of the Divine attributes from nature just where it found it. The author professes only to view things that undeniably *are*, and which he calls the constitution and course of nature; and from these to argue, that other things of the like sort *may be*. He supposes, indeed, an intelligent Author of nature itself as, on the whole, the most rational hypothesis to account for the existence of nature: but even this he does not undertake to prove; and his argument, as he tells us, would do as well, if even blind necessity were the cause of all that is and of all that will be. He proves no attributes whatever of Deity from the works around us; and clearly leaves the question open, how we came by our

Christ. Observ. No. 209.

ideas either of a mere providential, or moral, or revealed Governor of the world; whilst his only object throughout his work is to shew, that the ideas we have, from whatever source, of those divine acts which are usually attributed to the God of natural and revealed religion, are not inconsistent with those circumstances which actually take place around us, in the providential course of nature. He even allows every objection that may be urged against any supposed natural or revealed attributes of God, and still maintains, that things may happen according to those suppositions, because the same objections would equally be against any supposed author of nature for the things which actually happen around us. The general laws of nature exist and operate in spite of all objections; so may the system of natural and revealed religion. All this is clear and cogent reasoning. It stands perfectly apart from those more difficult inquiries before hinted at, whether *any* attributes of God, and *what*, are discoverable by the light of nature and natural reasoning; and though it catechises nature with the most rigid and scrutinizing exactness, it pretends not to have received any oracular *dicta* from her, besides these plain conclusions of common sense, that what has been may be again; and that certain fixed laws, according to which events are happening every day before our eyes, are not incredible when predicated of a possible spiritual world and future state of existence.

Very different from this, it must be owned, has been the undertaking of most other writers on natural theology. Theirs has been the far more critical and at least uncertain task of scanning the works of nature, with a view to determine what must be the First Cause of this "wondrous frame," and what must be His nature, perfections, and attributes. In the

prosecution of this arduous undertaking, they have had to choose between a number of various and conflicting hypotheses, of which really little could be predicated *a priori*, except that they cannot be all true, and to reconcile all difficulties in that one which on the whole should appear the most probable. These elaborate theses have been for the most part considered and denominated demonstrations; and they have very variously, and, we presume to think, for the most part confusedly, classed the *demonstrated* attributes of Deity into natural and moral, or primary and secondary, or essential and actual, or other terms with more or less distinctness, but with an equal share of inappropriateness as it respects all legitimate ideas of the one essential and unchangeable Jehovah. With intense labour of thought, and a mathematical precision peculiar to himself, the acute Dr. Clarke reasoned out *a priori* the whole series of Divine attributes precisely as they stand recorded in the Scriptures of truth. On a more popular but certainly, on the whole, a more defective plan. Ray and Derham, with many imitators, extracted only a part of the Divine attributes alluded to from a most entertaining, though not a particularly edifying or very comprehensive, view of natural phenomena. A number of interesting and pleasant speculations on those visible and material substances in the earth and sky, with which we are naturally but too apt to be absorbed, form the principal topics of these latter theorists; to which more modern writers have added speculations somewhat deeper on the Divine benevolence. Dr. Paley has here taken up the subject. He has selected such *natural* attributes of Deity as it had struck him, from preceding writers, could be fairly ascribed to the God of nature: he adds a chapter on the unity of the Deity, not exactly knowing whether

to call that a natural attribute or not; and another and larger chapter on the goodness or, more properly, the benevolence of God—an attribute more immediately obvious to Dr. Paley from his constitutionally warm and sanguine views of human happiness. With this one *moral* attribute, as we presume it is to be called, (though equally proved from *nature*, with the attributes called *natural*,) Dr. Paley closes his argument and quits the ground of natural theology.

Now the wonder here with us is not so much, as it is with Mr. Gisborne, that Dr. Paley has forgotten to enumerate and *discover* the justice, truth, mercy, and holiness of the Deity from his works of nature and from natural reasoning, which Dr. Clarke had discovered to his hand; or that one attribute is called *natural* and another *moral*, when all alike seem to be proved by these writers from *nature* alone; but our surprise is rather this, that it has never occurred to these several writers to inquire, whether from nature alone any attributes of Deity can be confidently and conclusively deduced; and whether the vacillating and varying statements of writers do not shew the uncertainty, at least, of natural theology as apart from the revealed knowledge of God in the holy Scriptures. And our general wish has always been, that, instead of these difficult and independent inquiries from nature, or *a priori* into the supposed demonstrable attributes of God, which have always resembled, as they have too often led to build up, that most baseless of all fabrics, modern Deism—writers would have taken *that book*, on which, after all, our whole knowledge, or at least certainty, with respect to any one of the most obvious attributes of Deity ultimately rests; and that they would have extracted from thence *every* attribute of God, *every* fact in his moral government, or in the history of his actual dealings



with mankind in this lower world, and have fairly tried them *all* by such data as natural appearances would have furnished to their hands. We should then, we are persuaded, have learned much sooner than we have, to look upon Nature in her true light: we should have received from her many of our most valuable lessons, and have avoided all the mischief which her garbled evidence has been perverted to produce. In one word, though we should not have had, perhaps, so many long and pretended *demonstrations*, from which few but the really willing and *fire*-convinced receive conviction, of a few limited and supposed primary attributes of the Deity: we should also have avoided that approximation to what is called Deism, which pervades almost all books containing those demonstrations; and we should have obtained, what is far more valuable, strong concurrent evidence, and striking and growing illustrations, of all those peculiar and inestimable doctrines of the Bible and of Christianity, which, after all, constitute "the whole of man."

To bring this very lengthened introduction towards a close, we must repeat, in reference to Mr. Gisborne's animadversions in the opening of his work, on Dr. Paley's Treatise of Natural Theology, that this latter writer is properly stated by Mr. Gisborne to have confined the natural attributes of the Deity to the terms, "omnipotence, omniscience, omnipresence, eternity, self-existence, necessary existence, spirituality." After, then, alluding to the single addition of goodness to the Divine attributes, made by Dr. Paley in a subsequent chapter, Mr. Gisborne thus develops, in pp. 7—9, his own system.

"Now although Dr. Paley, in the conclusion of his treatise, justly remarks, that natural theology, by inspiring a devout frame of mind, prepares the true Theist for

receiving any credible communication of Divine knowledge; yet it must be observed, that his view of natural theology, if my representation of that view be accurate, contains nothing concerning holiness as an attribute of God; nothing as to the earth being at present, to the lowest known depth beneath its surface, in such a state of ruinous disorder, and exhibiting such concomitant phenomena, that it cannot be supposed to have originally proceeded thus from the forming hand of its Creator; nothing of man being now in a fallen state through transgression; nothing therefore of his being actually placed partly under penal discipline, partly under hopes and indications and means of mercy. It will be the object of the following pages to prove that, towards the knowledge and confirmation of these and other fundamental truths lying at the root of the gracious plan of salvation through a Redeemer, natural theology affords, in addition to its development of the attributes already enumerated by Dr. Paley, specific and appropriate and most valuable aid. I conceive that natural theology not only has for its office to promote by the development of those attributes the conversion of an Atheist or of a Polytheist into a rational Theist, and by preparatory influence to dispose him to listen to any credible revelation; but that it is able, and that it is intended, by ulterior and direct facts and arguments within its own province, powerfully to assist the advancement of the Deist into a Christian.

"I mean not, then, to retrace the ground which has been so ably traversed and made good in the work to which I have referred. My purpose is, to commence from the point at which that work terminates; and to advance, as I may be able, on the additional and extensive range left open to inquiry."

Thus Mr. Gisborne announces his laudable intention of winning back, to the cause of natural theology, all that ground which Dr. Paley had surrendered from it, and even of still further increasing its dimensions. Doubtless they may be increased, and on the very side to which Mr. Gisborne has now directed our attention. And if we are disposed to express any dissatisfaction at all in taking up a work from so eminent a writer, and a work abounding with such masterly strokes of a rich and well furnish-

ed mind as the present, and on such a subject, it is, that he has not given the full force of his talents to the elucidation of the whole argument, on which we have so faintly touched; that he has proceeded on the groundwork of Dr. Paley himself, who seems to have tottered on his own foundation; and that he has not really or to the bottom investigated that main question, whether we are to infer all or any of the Divine attributes immediately from natural appearances themselves, or from natural appearances as seen through the medium of a Divine revelation.

In a subsequent passage, Mr. Gisborne hints at this very use of Scripture, and sanctions an appeal to nature, on the ground of two passages in the sacred writings, which seem to him to do the same, in support of two very important attributes of the Deity. We can only say, that with the Scripture in his hand, the pupil of revealed theology can never too frequently appeal to nature and her works for illustrations of his faith. At the same time, we do not feel quite confident in the application of the first of his passages (Rom. i. 18. 20) to the discovery of the wrath of God, in his holy displeasure "against all ungodliness," from the works of nature: since we rather apprehend the declaration of St. Paul in that passage, is only this, that "*now* the wrath of God is *revealed* against those who hold the truth in unrighteousness,"—*revealed*, that is, not by devastations in the works of nature, but by positive declarations from the mouth of Christ and his Evangelists.—The other instance is marked with some obscurity in the expression, but we apprehend the meaning is clear. It is the inference of a merciful, patient, and forgiving spirit in the Divine Mind, deduced by our Lord himself from the indiscriminate act of the Divine Providence, in "making his sun to shine on the evil and the good, and sending

rain on the just and the unjust." In this passage, Mr. Gisborne conceives our Saviour to declare,

"that the voice of natural theology pronounces the Deity to be a God, not of benevolence only, but of mercy, and of holiness. It is as though he exclaimed; Behold in the diurnal effulgence of light, behold in every shower that descends upon the earth, a *proof that God discriminates every human character; that He loves righteousness; that He abhors iniquity; that He is slow to anger and of long suffering forbearance; that He waits to be gracious; that by prolongation of kindness He invites the sinner to repentance.*" p. 12.

Mr. Gisborne, we conceive, must have meant to say, "a proof that *though* God discriminates," &c. yet "he is slow to anger," &c.

The second chapter, which we shall also notice with some degree of particularity, as continuing to develop the views of Mr. Gisborne in reference to his general subject, treats of "the present state of the exterior strata of the earth; and on the moral conclusions which the phenomena suggest." We must only so far apologize to our readers for the length of the following striking and characteristic extract from the beginning of this chapter, as that it may preclude the possibility of offering many more quotations of length from the work, which teems with passages of a very rich texture, and descriptions of a glowing and animated kind.

"Suppose a traveller, penetrating into regions placed beyond the sphere of his antecedent knowledge, suddenly to find himself on the confines of a city lying in ruins. Suppose the desolation, though bearing marks of ancient date, to manifest unequivocal proofs that it was not effected by the mouldering hand of time, but has been the result of design and of violence. Dislocated arches, pendent battlements, interrupted aqueducts, towers undermined and subverted, while they record the primeval strength and magnificence of the structures, proclaim the determined purpose, the persevering exertions, with which force



had urged forward the work of destruction. Suppose farther that, in surveying the reliques which have survived through the silent lapse of ages, the stranger discovers a present race of inhabitants, who have reared their huts amidst the wreck. He inquires the history of the scene before him. He is informed that the city, once distinguished by splendour, by beauty, by every arrangement and provision for the security, the accommodation, the happiness of its occupiers, was reduced to its existing situation by the deliberate resolve and act of its own lawful Sovereign, the very Sovereign by whom it had been erected, the Emperor of that part of the world. 'Was he a ferocious tyrant?' 'No,' it is the universal reply: 'He was a monarch pre-eminent for consistency, forbearance, and benignity.' 'Was his judgment blinded or misled by erroneous intelligence as to the plans and proceedings of his subjects?' 'He knew every thing but too well. He understood with undeviating accuracy; he decided with unimpeachable wisdom.' 'The case, then,' cries the traveller, 'is plain: the conclusion is inevitable. Your forefathers assuredly were ungrateful rebels; and thus plucked down devastation upon their city, themselves, and their posterity.'

"The actual appearance of the globe, on which we dwell, is in strict analogy with the picture of our hypothetical city.

"The earth, whatever may be the configuration, whatever may have been the perturbation or the repose, of its deep and hidden recesses, is in its superior strata a mass of ruins. It is not of one land, or of one clime, that the assertion is made; but of all lands, but of all climes, but of the earth universally. Wherever the steep front of mountains discloses their interior construction; wherever native caverns and fissures reveal the disposition of the component materials; wherever the operations of the miner have pierced the successive layers, beneath which coal or metal is deposited: convulsion and disruption and disarrangement are visible. Though the smoothness and uniformity which the hand of cultivation expands over some portions of the globe, and the shaggy mantle of thickets and forests with which nature veils other portions hitherto unreplenished and unsubdued by mankind, combine to obscure the vestiges of the shocks which our planet has experienced; as a fair skin and ornamental attire conceal internal fractures

and disorganizations in the human frame; to the eye of the contemplative inquirer exploring the surface of the earth there is apparent many a scar testifying ancient concussion and collision and laceration; and many a wound yet unhealed, and opening into unknown and unfathomable profundity." pp. 14—16.

The facts which Mr. Gisborne brings forward in support of this view of the earth's strata, and which he judiciously selects from the works of the best geologists, particularly Kirwan, Townshend, de Luc, Saussure; with allusion to Pennant, Shaw, and other Zoologists: are of the most curious kind, ably reasoned out, and exhibiting the most laudable of all purposes, that of making the works of philosophy and the researches of science conducive to the illustration and confirmation of Divine truth. In the course of the chapter, our author combats the *hypothesis* of an antecedent globe, gratuitously and unnecessarily assumed to account for these appearances without the aid of the *revealed* theory of the earth; and removes "difficulties" started by philosophers, particularly respecting so speedy an induration of the hard substances of which the earth is composed as the supposed period of the Flood would require. He then proceeds, apparently in the course of his argument, to the following passage, to which it is necessary further to call the attention of the reader.

"The account of the creation given in the first chapter of Genesis, though it may not negative the possibility that the chaotic mixture of terrene and aqueous particles might be derived from the dissolution of an antecedent globe, seems to contain nothing to favour such a theory. The phraseology of the first verse, the subsequent recital of the production of light, of the separation of the earthy from the fluid atoms into their respective collections; of the progressive formation of herbs and trees, of fishes, of birds, of beasts, of man; rarely, I think,

would convey to the mind of a reader unprepossessed by system any other idea than that of a primary creation of the whole." p. 42.

And farther, he remarks, "the hypothesis, if it could be verified, would fail to invalidate our general argument." He then resumes the thread of his argument, and after a very full statement of the interesting phenomena exhibited all over the globe, indicative of a most extensive convulsion, and indeed, most evidently of an universal deluge, Mr. Gisborne thus proceeds :—

"A convulsion thus effected by the hand of the Creator, and reducing, at the time of its occurrence, the inhabited surface of the earth into a state of desolation and ruin, does not appear to admit of any other explanation than the following; that a moral change calling for such an event had taken place in that portion of the inhabitants of the earth, which was endued with moral agency and responsibility; in other words, that mankind had offended their Creator, by transgression of his laws, and had brought upon themselves penal consequences of disobedience. For other suppositions, abstractedly capable of being assigned for the subversion of an inhabited globe, as that the Deity purposed to employ it in a new mode, or no longer to employ it at all, are negatived by the fact, that He was pleased to continue to employ it, and to re-people it, in whatever way, with tribes of beings similar to those which he had destroyed.

"The universality of this overwhelming convulsion, and the corresponding co-extensiveness of the destruction, prove the general infliction, and consequently, the state of transgression to have been universal. It was not a partial visitation upon a separate portion of offenders, like the fiery tempest on Sodom and Gomorrah. It was the descent of avenging justice to envelop a world lying wholly under the penalty of sin." pp. 64—66.

"Whether the penal infliction, followed sooner or later after the offence, natural theology could not," as Mr. Gisborne remarks, "undertake to infer." But "in either case, the holiness of the Deity, in His detestation of sin, His justice in pun-

ishing a guilty world, His mercy in preserving a remnant of the fallen race, and the testimony of natural theology to these Divine attributes, are the same." pp. 69, 70.

"In every region, in every portion of every region, the surface testifies that its form was produced by the action of water, by the action of retiring water; testifies that no mode of instrumental agency, within the circle of our experience, and the cognizance of our judgment, could have produced the existing form of the surface of the earth, but the action of retiring water." pp. 71, 72.

Now, in these several passages, taken together, and embracing, as we have endeavoured to make them, the whole argument of the chapter, we presume Mr. Gisborne does not *principally* intend to compare the existing interior state of the earth with the Mosaic account of the Creation and the Flood; although such a comparison is highly useful, and, as far as it is carried in the present chapter, is well handled by the able and philosophic pen of our author. Neither do we think he mainly intends to frame an *analogical* argument, similar to those most admirable statements before-mentioned, of Bishop Butler, according to which our author might be supposed to argue thus :—"The Scriptures tell you of an holy, just, and avenging Deity, who, though he keeps mercy for thousands, yet will by no means spare the guilty, and visits the sins of the fathers to the third and fourth generation: look round and see the footsteps of the same Being in this his visible creation: see stratum intercepted by stratum, mass piled on mass, and the whole world itself exhibiting little short of a ruin, effected at some time, under the influence of some destructive general law, established by the unseen Providence of the world, and thereby affording proof that the work of destruction to such a Being is not a strange work, and may again be exercised at some future period, as our Scriptures assure us it



will, and has been already, for man's revolt." This, indeed, we apprehend to be *partly* Mr. Gisborne's view, and, as far as it is, it strongly reminds us of that eminent prelate's own reasoning, nearly in reference to this same subject\*.

To this mode of argument we should also fully assent; and taking that Scripture account of things in our hands, which makes mankind to be wicked, and the world to have been struck in consequence with a curse, we should strongly hold that the state of the world at present looks very much like it, is perfectly reconcilable to it, and indeed bears ample marks both of wickedness on the one side, and of the stroke of vengeance on the other. Nor should we the less strongly hold, that a certain mixed appearance of good and bad in the present face of things, strongly savoured of that attribute of mercy, mixed with justice, which the Scriptures unfold.

But, once more, if Mr. Gisborne intends further to assert, that prior to our knowledge of the scriptural ideas, by simply looking upon this earth's face, and reasoning on its

\* "Whoever will consider the manifold miseries, and the extreme wickedness of the world; that the best have great wrongnesses within themselves; but that the generality grow more profligate and corrupt with age; that heathen moralists thought the present state to be a state of punishment: *and what might be added, that the earth, our habitation, has the appearances of being a ruin*: Whoever, I say, will consider these and other obvious things, will think he has little reason to object against the Scripture account, that mankind is in a state of degradation, against this being the fact; how difficult soever he may think it to account for, or even to form a distinct conception of the occasions and circumstances of it. But that the crime of our first parents was the occasion of our being placed in a more disadvantageous condition, is a thing throughout and particularly analogous to what we see in the daily course of natural providence."—*Butler's Analogy, Part II. c. V. pp. 240, 241. Ed. London, 1798.*

multiform phenomena, we should be naturally led, led by purely natural theology, to the conclusions he has pointed out respecting the holiness, justice, and mercy of God, and the guilt and consequent punishment of man, we should feel inclined to demur as to the probability of such conclusions ever being, at least with any thing like conclusiveness, drawn by such frail, weak-sighted, and erring mortals as ourselves. Waving, as we have before said, the improbability of *any* deductions being *naturally* drawn at all from external appearances; and granting, for argument's sake, that marks of intelligence would irresistibly lead to the discovery and full belief of an intelligent cause, all we should necessarily do further would be, from seeing marks of destruction and devastation, to infer a destroying cause. This, it is true, might lead to some conjectures respecting the reason for such a cause so operating. But, Scripture apart, not seeing *crime* in direct and exclusive connexion with, or closely preceding, this destruction, it would be abundantly open for us to debate whether crime had been indeed the impelling motive for it; or whether the natural imperfection of created things (as some *have* argued) might not involve much greater subversions than these in the very condition of their being. Perhaps malevolence might be imputed to the destroying cause; the hypothesis of the good and evil principle might be had recourse to. Or at the best the manifest tokens of havoc and devastation on the total face of this habitable speck of earth, "this punctual spot," scarcely visible in the general creation, might be supposed no more important, no further indicative of a settled plan of destructive vengeance in any supposed Governor of the world, than the accidental overthrow of an ant-hill by the foot of a thoughtless child, attended with the death of thousands perhaps of animated beings

in the little busy community, and with subversion and ruin to many a well-reared temple and well-stored granary in their pigmy metropolis.

Such, we presume, might be the state of conjecture prior to the suggestions of Scripture. It might be a question whether the ideas of *crime*, and of *punishment*, would even so much as present themselves to the mere philosophical inquirer into these phenomena. But we open our Bible, bring them, as believers, to *that* infallible test, and our doubts are at once resolved, our ignorance informed, and we read in the works, in the "destructions wrought in the earth," a clear and awful illustration of the perfections of an all-holy Jehovah.

In the third chapter, Mr. Gisborne pursues much the same train of argument in regard to the external state of the earth; and gives the most interesting and scientific compendium of the arguments for the Flood, and of the varied phenomena it has left on the surface of our globe, that we think would easily be found in the same space in any other work. In this chapter he more fully develops that peculiar and very original view which he has drawn, from the works of nature, of the attributes of God. It is, in fact, Mr. Gisborne's most laudable and truly Christian endeavour throughout this volume, to educe from nature the particular attribute of mercy in the Divine proceedings: and to discover, in its general face, marks of a punishment as yet partial and suspended, as if on a race who had grievously transgressed, and yet who may justly consider themselves, from all appearances, as "under hope of heavenly grace." In the present chapter he treads nearly the same ground of argument as in the preceding. He demonstrates most ably, both through the *eye* and the *ear* of natural theology, the concurrent proofs not only from visible phenome-

na, but from audible report and universal tradition, the fact of the Mosaic flood. He also argues again, somewhat analogically, that, agreeably to the scripture hypothesis of "mercy rejoicing against judgment," marks of indescribable mercy in the construction of nature abound in every direction almost to efface the memory of a catastrophe intended as a punishment and a warning to a race, some of whom are spared to re-peopple the world, and, as it might seem, to re-enact the scenes of their destined trial. This, doubtless, is a confirmation of the scripture account of things, strong and full, and sufficiently explicit for all practical purposes. But whether, again, all this would have presented itself to the understanding of the mere pupil of natural theology, through his eye and his ear, without the aid of the glasses, or the auditory tubes, if we may so speak, of Christianity, will, as before stated, admit of some doubt; and as far as it appears to be answered in the affirmative, in the pages of Mr. Gisborne\*, will be assented to

\* In the conclusion of this chapter, Mr. Gisborne himself states a doubt whether the fact of the Flood be, or not, within the province of natural theology. He claims it, however, peremptorily to that department, as being *a fact* independent of all revelation, and standing on general tradition, &c. "Every such fact," he adds, "natural theology claims, and will employ:" and none so readily as those which, "it is perceived by fair and direct induction, sustain some of the special and peculiar truths which lie at the root of the gracious plan of salvation through a Redeemer." Now if the *fact* of an universal deluge stand clear of all revelation, and the tradition would have been conclusive supposing no revelation had existed, as we think it would, this clearly would have been within the province of natural theology. But is it not crowding this province with more than its legitimate subjects, when we presume it to be capable without the aid of revelation, *by fair and direct induction*, to deduce from the supposed fact of a flood *some of the special and peculiar truths of*



according, or not, as we suppose that Nature and natural reasoning, by themselves, will convey to the mind adequate or distinct notions of the Divine attributes. We trust, that, without any further enlargement, our readers will perceive this *three-fold* view, under which we have been led to contemplate the general argument in Mr. Gisborne's work : and any doubts we may have expressed, with respect to the clearness with which he has in all cases separated them from each other, will not affect the decision which we can most conscientiously pronounce with respect to the general, and we might say inestimable, value of the whole, the truly Christian and scriptural tone which marks every page of the work, the very considerable originality in its statements, which, at least, will not be considered as detracting from its merits, and the exquisite charms of innumerable passages, such as the following, which we cannot refrain from giving, though we had almost pledged ourselves to give no further lengthened extracts.

"Would you receive and cherish a strong impression of the extent of the mercy displayed in the renewal of the face of the earth? Would you endeavour to render justice to the subject? Contemplate the number of the diversified effects on the surface of the globe, which have been wrought, arranged, and harmonised, by the Divine benignity through the agency of the retiring deluge : and combine in your survey of them the two connected characteristics, utility and beauty ; utility to meet the necessities and multiply the comforts of man ; beauty graciously superadded to cheer his eye and delight his heart, with which the general aspect of nature is impressed. Observe the mountains, of every form and of every elevation. See them now rising in bold acclivities ; now accumulated in a succession of

*salvation through a Redeemer.* Surely one greater than the sage of natural theology is here.

Christ. Observ. No. 200.

gracefully sweeping ascents ; now towering in rugged precipices ; now rearing above the clouds their spiry pinnacles glittering with perpetual snow. View their sides, now darkened with unbounded forests ; now spreading to the sun their ample slopes covered with herbage, the summer resorts of the flocks and the herds of sub-jacent regions ; now scooped into sheltered concavities ; now enclosing within their ranges glens green as the emerald, and watered by streams pellucid and sparkling as crystal. Pursue these glens as they unite and enlarge themselves : mark their rivulets uniting and enlarging themselves also : until the glen becomes a valley, and the valley expands into a rich vale or a spacious plain, each varied and bounded by hills and knolls and gentle uplands, in some parts chiefly adapted for pasturage, in others for the plough ; each intersected and refreshed by rivers flowing onward from country to country, and with streams continually augmented by collateral accessions, until they are finally lost in the ocean. There new modes of beauty await the beholder ; winding shores, bold capes, rugged promontories, deeply indented bays, harbours penetrating far inland and protected from every blast. But in these vast and magnificent features of Nature, the gracious Author of all things has not exhausted the attractions with which He purposed to decorate inanimate objects. He pours forth beauties in detail, and with unsparing prodigality of munificence, and for whatever other reasons, for human gratification also, on the several portions, however inconsiderable, of which the large component parts of the splendid whole consist : on the rock, on the fractured stone, on the thicket, on the single tree, on the bush, on the mossy bank, on the plant, on the flower, on the leaf. Of all these works of his wondrous hand He is continually varying and enhancing the attractions by the diversified modes and accessions of beauty with which He invests them, by the alterations of seasons, by the countless and rapid changes of light and shade, by the characteristic effects of the rising, the meridian, the setting sun, by the subdued glow of twilight, by the soft radiance of the moon ; and by the hues, the actions, and the music of the animal tribes with which they are peopled. While natural theology perceives the Creator thus lavishing sources of pure and innocent pleasure on the abode of a race of transgressors : well may she listen with admiring yet undoubting faith to the voice of

Revelation, which tells her that the eternal delights ordained for the redeemed of the Lord in those new heavens and that new earth wherein dwelleth righteousness, ordained for them by Him who is able to do exceeding abundantly above all that we ask or think, shall be such as eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive." pp. 79—82.

Can we do less than acknowledge, in a passage like this, at once the poet, the painter, the orator, and the Christian?

In Chap. IV. Mr. Gisborne pursues the "conclusions deducible from the nature and the position of the mineral contents of the earth." These, particularly coal and iron, though prodigiously serviceable to man in the state of moral discipline and tempered judgment in which he is now placed, he considers as scarcely applicable to him in a state of innocence, at least in the situations in which they are now arranged, and under the circumstances and forms in which they are now commonly enveloped. Having, in an entertaining manner, exhibited the use of iron and its prodigious importance in the eyes of a savage, he anticipates an objection to this statement, from the probability of these subterraneous contents having existed in the bowels of the earth previously to any supposed lapse or transgression of its moral inhabitants, and indeed as coeval with its first creation. This objection he ingeniously and not unfairly silences by presuming, on his part, such a prescience in the Divine Mind, and such an orderly distribution of all his works accordingly, even "from the beginning," as to have prepared the different substances of the earth in their various strata, and respective collections, with a view to the pre known transgression of his creatures, and for the trials for which he had destined them in consequence of that foreknowledge. We shall only observe on this reply, which is open to

the impartial judgment of every reader, that it is perfectly reconcileable with the scripture account of man's fall, by no means adverse to that original declaration of the Creator, that "every thing He had made was very good," (that is, subservient to every design He had himself in view,) and equally probable with any other reason that could be alleged by the mere natural theologian for the placing of such things, as it were so untowardly, in the recesses of the earth.

The fifth chapter, "on certain other circumstances connected with the surface of the earth," contains a full and most entertaining historical and chronological detail of earthquakes, and volcanic eruptions, in different eras and in different parts of the habitable world. It also points out how very considerable a proportion of the whole dry land of the globe is consigned to polar snows, naked rocks, moving sands, irremediable drought, and saline impregnations. Such symptoms of declension from a state imagined once by poets, where "omnis feret omnia tellus," and partially realized in the short-lived happiness and innocence of Eden, Mr. Gisborne conceives naturally inapplicable, but to beings inheriting or exhibiting their father's depravity, and under discipline and trial for a happier portion. The subject obviously leads to that most important topic—death; and, in answer to the inquiry how far, and under what circumstances, that "last enemy" would appear to the pupil of natural theology, under his severest, and to us, alas! appropriate aspect, as an avenging person, a destroying angel sent from above, to wave over our heads the rod of punishment and the sword of wrath, Mr. Gisborne replies by stating, that "death, in its simple character, is not necessarily a proof, that the beings to whom it attaches have offended their Creator." The *circumstances* of death must decide the question.



and, in fact, do decide it in our own case, to the view of the natural theologian, unfavourably to human innocence and the esteem of man with his Maker.

"Death, sudden, widely-spreading, supervening in an unknown and a horrid form, bears the aspect, not of a placid dismissal from existence; not of a gracious transplantation into another and a nobler province of the universal empire of the Almighty; but of the execution of judicial sentence upon a race of transgressors. When the disciples of our Saviour showed themselves disposed to infer that the eighteen on whom the tower in Siloam fell, and the Galileans whose blood Pilate had mingled with their sacrifices, must have been sinners above the rest of their countrymen; the feeling, though in its application unauthorised and erroneous, was in its principle natural and reasonable. It did not become the disciples to institute needless and fruitless comparisons between the supposed guilt of the dead and of the living. The catastrophe which had taken place did not of necessity imply that the dead had been more sinful than their countrymen in general, or than the very disciples: but it did at least imply that the dead belonged to a race lying under the penalty of sin. If men had not forfeited by departure from holiness the primeval favour of a God of Love; the eighteen would not have been overwhelmed by the falling tower, nor would the blood of the sacrificing Galileans have flowed in a blended stream with that of the victims." pp. 115, 116.

The use of the scriptural passage is peculiarly discriminating, and ingenious, and much to the point in this place. And to this quotation we should be very happy, passing over Chap. VI. on "the nature of earthly objects provided for the use of man," and proceeding to Chap. VII. on "circumstances connected with the structure and the nature of the human frame;" to add from that another quotation containing some admirable remarks, on the awful peculiarities of human death, its mode and time of approach, as indicative of something *not right*, not according to what might have been expected of the primitive law of creation, and

the original simple benevolence of the Creator, to unoffending creatures. We find, however, that we must forbear, and we shall here make the observation which has struck us in this comparison of nature's testimony with that of Scripture, on the subject of death; namely, that here, according to the statement of Mr. Gisborne, some difference does exist between them, in as much as natural theology is not supposed to account the mere circumstances of death any sufficient ground for suspecting the curse of the Creator; whereas, Revelation distinctly informs us, that death itself—not its *circumstances*, but death itself—has been inflicted upon us in consequence of man's rebellion. "Dust thou art, and unto dust shalt thou return." We should humbly suggest whether this may not wear the appearance of a certain degree of inconsistency, voluntarily admitted in order to make good the claim of natural theology to an original independence of scripture testimony: whereas the truth of this particular argument perhaps, as well as of the case in general, might be better maintained by boldly taking Scripture for our guide, and assuming death itself as evidently revolting, even on the grounds of natural theology, to reflecting, rational, and moral agents. The very circumstance of having

"To die, and go we know not whither," is a thing calculated to strike, and does, in fact, strike a terror irresistibly into every such being; a terror, which, for any thing we know, is most imperfectly shared with us by the brute creation; at least which may well be pleaded, as it respects ourselves, to prove the event which occasions it a most unnatural and revolting appointment for merely passing from one state to another; and which, under its lightest circumstances, may be considered as an apt illustration, and most suitable accompaniment of the primeval curse inflicted for transgression.

We shall only add further, respecting chapters six and seven, that bringing nearer home the questions of natural theology; returning upwards from the primeval strata and organic remains, beneath the earth's surface, and downwards from the height of Cotopaxi and the Andes, to those points in natural history more immediately in contact with man *as man*, and with our daily interests and concerns; they cannot fail of being read with the deepest feeling. They contain, indeed, some of the most striking remarks, some of the closest and most intelligent observations, on natural objects around us, on human conveniences and on human life, with some of the most curious and novel speculations that we think were ever put together in the same space. Amongst a multitude of circumstances equally well and appropriately introduced as indicative of our present degraded condition; we might select a remark on our food, in page 152.

"That a holy and pure being, in the full radiance of his Creator's approbation and love, should be constrained, for the preservation of his existence, or of his strength, continually to dip his hand in blood; to deprive of happiness and of life a fellow-creature, differing indeed from himself in form, and qualities, and powers, but the workmanship of the same hand from which his own existence flowed: this would be a supposition inconsistent, I think, with any semblance of probability."

We should most willingly accompany Mr. Gisborne through the remainder of the chapters in this very interesting work, for the purpose of assisting, in some humble measure, the judgment of our readers, but, in a much higher degree, informing our own respecting the important matters contained in its pages. But we find ourselves constrained to terminate our labours, on a full presumption that those who have willingly accompanied our progress thus far, will be disposed to inform themselves,

by a more direct method, of the entire nature and contents of this volume. And we shall now, therefore, content ourselves with giving the subject of the six succeeding chapters, in the very luminous summary which the author has inserted in the concluding one, of the whole argument and its several parts. He there takes up the course of his statements which we have left in the seventh chapter, and thus proceeds:—

"Seventhly. In the tendencies and the faculties of the human mind; tendencies, demonstrating by hourly experience to reason and observation a nature radically corrupted, a nature, however, capable of being restored by Divine grace, as examples of characters transformed under that sacred influence testify, to the love and the practice of righteousness; faculties, bearing amidst their debasement and their limitations marks of their high origin, but in their exertions exposed to continual hazard of disappointment, and retaining a feeble and transitory hold on their acquisitions; we read the same disclosures respecting man, his condition, and his prospects, which from the antecedent lines of argument we have already deduced.

"Eighthly. While in the various branches of human occupation tokens of the Divine benignity are intermingled in a proportion sufficient to justify the hope, that the guilty race is not excluded from mercy: the amount of labour, of pain, of solicitude, of precariousness, of disappointment, is so great as to be inconsistent with any conceivable state of holy beings, and evidently to bear a penal character.

"Ninthly. All the preceding propositions are strengthened by the argument from negation; by the absence, namely, or the practical non-existence, of any fact contrary to any of them.

"Tenthly. The situation of man upon earth, marked, on the one hand, with the impress of penal inflictions for sin, and, on the other, with signs of mercy and means of grace, is in every part stamped with the character of moral discipline. This moral discipline is in perpetual and universal operation; and is specifically suited, not only to inculcate and to enforce those general verities



which are common to true religion under every dispensation, but to guide and prepare men profitably to receive the particular dispensation, through which it was ordained in the Divine wisdom that mercy should be conveyed.

"Eleventhly. The number, the variety, the precision, and the importance of the coincidences, resemblances, and analogies, existing between the actual state of things among mankind, as it is ascertainable by observation, and the Scriptures, attest the truth of the sacred volume, and pointedly corroborate the doctrines of the Gospel.

"Such then appears to be the evidence, preparatory as well as collateral, which Natural Theology, having first established by other arguments the existence and various attributes of the Deity, brings more particularly forward in confirmation of the fall of man, and of the dispensation which the Divine mercy has appointed for his redemption." pp. 277—280.

In the whole course of this most important and interesting argument, we discern, more or less, the same marks of an enlightened genius, the same occasional mixture of the lofty and the pathetic, with the same uniformly copious, and even in some instances majestic, flow of diction\* and command of appropriate sentiment

\* We have endeavoured here to use terms appropriate to our exact feeling, in regard to Mr. Gisborne's general style. But we should also hint, that as *majesty* is sometimes rather encumbered than beautified by the redundant flow of its magnificent drapery, so, in our judgment, the style of our author, in some few instances, suffers from the weight more than it gains from the splendour of his periods. We should particularly suggest, whether the frequent reiteration of the same word in successive sentences, or portions of sentences, does not give the whole somewhat of a heavy and unnatural appearance. Our copy of the work contains many a pencil mark through certain words of this kind, which, in our opinion, are not at all missed from the structure, and even less, from the effect and force of the sentence. Mr. Gisborne has also advanced a claim on our lexicographers, which they will best know how to appreciate for the addition of certain new and weighty verbals to our language; such as friability, applicability, inexplicability,

on all subjects; with perhaps also a similar oscillation in the reasoning to that which we have before noticed, and sometimes an obscure, and sometimes an untenable position, in respect to the genuine claims of natural theology. In chapters eight and nine particularly, we discover, almost for the first time, what we had been anxiously looking for from the opening of the volume, a direct confirmation from natural theology of the Scripture doctrine of human corruption. We had seen but little force in prior reasonings respecting the disorders of the earth, both upon, and below, and above its surface, as demonstrative of human guilt, till this also was made out by some independent testimony. And we cannot help offering an humble opinion, that had the eighth chapter stood first, in the very front of the argument, and proved at once by the plain, strong, and concurrent voice of Reason and Revelation, that man is a sinner, we should have gone forward with much greater satisfaction to the delineation of natural evils and disorders; and have much more readily deduced from them a confirmation of that all-important fact, the displeasure of God at the crimes of his creatures. In short, to express our whole meaning in a few words, it appears to us, that the four points which, on Mr. Gisborne's plan are to be distinctly realized, are these: *man's guilt, the disorder of nature, God's justice, and the intervention of mercy.* The Scrip-

tainability. Instances of our former remark are too numerous to need any specification. We think the following sentence, however, an apt case in point. "In every region, in every portion of every region, the surface testifies that its form was produced by the action of water, by the action of *retiring* water; testifies that no mode of instrumental agency, within the circle of our experience, and the cognizance of our judgment, could have produced the existing form of the surface of the earth, but the action of retiring water." pp. 71, 72. See also, pp. 156, 162, 163, 168, &c. &c.

tures speak strongly and fully upon all these several points ; and so, when properly interpreted, does the voice of Reason drawn from a view of the things around us. Reason, indeed, can scarcely be said directly to infer human guilt from the disorders of nature, or from both, *seen separately*, either God's justice or God's mercy. But when Scripture tells us of the fall of man, Reason looks round, and sees every thing in man, his conduct, his heart, his history, to confirm the doctrine. When Scripture tells us of a curse, the curse of God pronounced on nature, "Cursed is the ground for thy sake," Reason again looks round, and sees nothing to disprove and every thing to corroborate the fact, that Nature *is not* as she first came forth from the hands of her Maker. When, moreover, Scripture tells us plainly of the justice of God in this matter, and that He is indeed "a God to whom vengeance belongeth," and who "will repay the sinner to his face;" Reason again looks round, and sees a multitude of instances in which punishment does actually follow crime, and where we are better or worse off, visibly and sensibly, for the course of conduct we choose ; and hence she is persuaded that the Scripture account of God's justice is a true one, and that even these disorders of nature, though not visibly and immediately following on crime, may yet be ordered according to that general law, otherwise observed, which does affix punishment to crime. And finally, when Scripture informs us of a compassionate movement in the Divine Mind, intermixed with the designs of justice, and both together operating under the name, and with the implied effects, of that mixed attribute called Mercy ; Reason once more looks round, and discovers many corresponding symptoms in nature of this very same attribute in the God of nature. She finds this world, with

all its disorders, evidently not a scene of unmixed punishment, but most fitted for one of trial and probation. She finds every thing in it at once to awaken sentiments of awe towards a just, and of gratitude towards a bountiful, God ; enough that "He should not be left without witness" to the willing and attentive mind, and yet should not force himself upon the obstinate or the inconsiderate ; in fine, enough to encourage hope upon the adoption of a full and unreserved repentance, and yet also to enkindle fears upon a wilful continuance in disobedience and disaffection towards him.

That these are substantially the views under which Mr. Gisborne has composed his valuable work, we are fully persuaded : and the twelfth chapter particularly, containing the eleventh head in his general summary, as given above, will be found to trace, almost or quite in the manner we have proposed, and which indeed coincides with the plan of Bishop Butler, to whom Mr. Gisborne refers in this chapter, those very "coincidences, resemblances, and analogies, to be found between the actual state of things as manifest to natural theology and the Scriptures." We shall not enter further into this very interesting and useful chapter, nor further into the argument it embraces, than to express upon that, as well as upon the whole work, our high sense of its valuable matter, and of the lofty and correct standard it assumes throughout, of sound gospel principles, and the purest evangelical practice. It is this which in the clearest manner stamps the mark of originality and of high worth on Mr. Gisborne's view of the whole subject ; and we hail the day with infinite satisfaction, in which the purest doctrines of Revelation, and the knowledge of Jesus Christ and him crucified, have been assumed as the legitimate standard, and ultimate aim of



sound natural theology. We are indeed aware that some writers before, Dr. Paley amongst them, and we might add also the name of a still more recent and very original reasoner on the state, natural and moral, of the human race, Mr. Malthus\*, have treated the subject with an instructive reference, and even deference, to the scriptural view of things, and of our condition here, as in a preparatory state of trial and probation. But the whole has been hitherto summed up in a very few words. Writers have seemed to think they were intruding upon the ground of natural theology with such observations. They have seemed to think, what we have humbly endeavoured to hint

at as an error, that natural religion was one thing, revealed religion another: that one was rather matter of experience, the other of faith: that no one could dispute Deism; but that Deists might dispute Christianity: and that, in short, one was all plain, and the other all mystery; Providence, the simple language of nature, and redemption with its adjunct doctrines, the inconceivable dictum of an improved Revelation. Now it is our hope, that a new order and view of things is about to arise: that the conclusions of nature and revelation alike will be found "plain to him that understandeth, and right to them that find knowledge:" that difficulties will be acknowledged to exist on every plan, but not fewer on that of Nature than on that of Revelation; difficulties which *perhaps* might have for ever hid from our view, if left to ourselves and our own blinded reason and hardened heart, the doctrines of both; difficulties which still, whatever view of things we adopt, try the honesty of faith, the humility of reason, and the morality of the heart; and which indeed alike have *retired* only before the glorious light of Divine Revelation, and can *vanish* only before the superior and internal illumination of God's Holy Spirit.

\* See also Quarterly Review, Art. Malthus, July, 1817, p. 398.—"Above all, can we fail to observe, that this principle (of population,) imposed as it is by a Creator, whom we see and feel to be benevolent, is a strong corroboration of the truth of that revelation which declares mankind to be placed here in a preparatory state. Have we not every reason, from analogy, to believe, that if He had intended this for their final destination, He would have rendered perfection attainable; and that as He has not placed perfection within their reach, He designs this world as a state of discipline"—This is manly, conclusive, and Christian reasoning.

## LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

### GREAT BRITAIN.

PREPARING for publication:—Critical Examination of Mr. Bellamy's Translation of Genesis, by J. W. Whitaker;—Personal Observations in China, by Dr. Clarke Abel, 1 vol. folio;—Introduction to the Critical Study of the Holy Scriptures, by T. H. Horne, 3 vols. 8 vo.;—Historical Account of Travels in Asia, by Hugh Murray;—Miscellaneous Works of the late Judge Harding, by Mr. John Nichols;—Recollections of Japan, by Captain Golownin;—Sermons, by the Rev. C. R. Martineau, Curate of Saint Peter's, Dublin.

In the press:—Memoirs on the present State of Science and Scientific Institutions in France, by Dr. A. B. Granville;—Geographical and Statistical Description of Scotland, by Dr. James Playfair;—Travels in England, by Dr. Spiker; published at Berlin; now translated into English;—Sketch of B. H. Haydon, Esq. by Mr. Carey.

Complete Edition of Eusebius.—In 1816, a learned Armenian at Venice, of the name of Zahrab, with Angelo Maio, at Milan, published in Latin, from authentic MSS. a considerable portion of the Chronicle of

Eusebius, considering the work, usually known under that title, as little more than a collection of fragments of modern industry, rather than the original work of Eusebius. They also gave the learned reason to hope for a complete edition of the work, which, though lost among the Greeks, was preserved among the Armenians, in a valuable MS. in the Ambrosian library. They have at length determined to fulfil their intention, and to publish the contents of the MS. in Latin, accompanied with notes and a preliminary discourse. The work is offered by subscription, which, it is added, will be received by the chief booksellers throughout Europe.

*Netherlands Prize Essay.*—A prize has been proposed by the first class of the Royal Institute of Sciences, Belles Lettres, and Arts of the Netherlands, on the following subject:—"A theory, whether deduced from the operations of nature herself, or founded on experiments, on the connexion and proportion which exist between the declivity, the rapidity, and the depth of a river; from which may be determined, with certainty, to what point the capacity of such river will be augmented after the execution of certain cuts," &c. The value of the prize is three hundred florins. The papers may be written in Dutch, French, English, Latin, or German: and must be sent, free of postage to the secretary M. Vrolik, at the Hague, before the end of the year 1818.

*Persian Toleration.*—It is said that the present Prince Royal of Persia has greatly exerted himself to correct the excesses of religious zeal in the Mussulmans employed in his service, and to protect the Christians who might suffer from their violence. To sanction his proceedings, he was desirous of obtaining the support of the superiors of the Mohammedan priesthood, the natural guardians of the Mussulman laws; and therefore assembled a divan composed of Sheick ul-Islam, and the principal Ulemas (doctors of the law) of the city of Tauris. He proposed for their determination the following questions, which they answered *seriatim*. First, *Was the Lord Jesus a true prophet sent from God?* Answer, *Yes*. Secondly, *Are the laws promulgated in his honourable Gospel just or not?* Answered unanimously, *Yes, they are just*. Thirdly, *According to our own laws may the laws of the Lord Jesus, promulgated in his honourable Gospel, be blasphemed?* Answered unanimously, *No, it is unjust*. It is added, that

after these decisions, to which the Ul-ma gave the form of a *fatba*, or judicial sentence, the Prince Royal ordered one of his domestics to receive a hundred blows, in punishment for an insult offered to a Christian; and then dismissed him from his service, as an example to those who might be inclined to dishonour Jesus Christ, and to insult the professors of Christianity.

*Statue of Memnon.*—The statue of Memnon, mentioned in our last Number, now lies in the yard of the British Museum, and consists of one solid block of granite, weighing about nine tons. The face is in high preservation, and is remarkably expressive. The same vessel has also brought presents of antiquity from the Bey of Tripoli to the Prince Regent, consisting of columns, cornices, chapiters, &c. found at Lebida. The columns are mostly of one solid piece, one weighing nearly fifteen tons, and being twenty-two feet in length. They were selected by Captain W. H. Smyth, of the royal navy, assisted by the British Consul at Tripoli.

*Mammoth.*—It is stated that there have been recently discovered, on the south side of the Isle of Wight, the bones of that stupendous animal, the Mammoth; several of the vertibræ, or joints of the back-bone, measure thirty-six inches in circumference: they correspond exactly in form, colour, and texture, to the bones found on the banks of the Ohio, in North America—Also, in the parish of Northwood, on the north side of the island, the bones of the Crocodile, it is added, have recently been found, by the Rev. Mr. Hughes, of Newport. They seem to have belonged to an animal of that species, whose body did not exceed twelve feet in length. Their calcareous nature is not altered; but the bones of the Mammoth found on the south side of the island contain iron.

*New South Wales.*—We learn from recent accounts, that the colony continues in a flourishing condition: considerable exports of fine wool have been already made, and will probably be much increased in the course of a few seasons. The increase of cultivation and live stock, from the end of 1813 to the end of 1815, has been, in acres cultivated, 3756, pasture 46645, horses and mules 437, and sheep 3706. From 1800 to 1815, or in 15 years, the increase of stock was surprising, being from 163 horses, their highest number for the first 12 years.



to 2328, from 1044 horned cattle to 25,279, and from 6,124 sheep to 62,476, without taking into the account the immense quantities of cattle annually killed for the supply of his Majesty's stores and the general consumption. The climate of the colony being found favourable to the silk-worm, means are adopting for rearing it to some extent.

A river of considerable magnitude has been found in the interior of New Holland, running through a most beautiful country, rich in soil, limestone, slate, and good timber, by Mr. Oxley, the surveyor-general. Its course is northerly, in latitude 32 deg. 45 min. S. and 148 deg. 58 min. E. longitude.

*African Expedition*—Another enterprize is undertaken to explore the termination of the Niger. Captain Gray, of the Royal African corps, who is intrusted with the immediate charge of the expedition, is represented as every way qualified for solving this geographical enigma, having been seven years in Africa, and being well acquainted with the Jalloff language. The route is to be that of the Gambia river, which he had already entered. A transport had been despatched to the Cape de Verd Islands, to procure horses and mules, the return of which was soon expected, when Captain Gray would directly commence his journey into the interior. The rainy season had terminated, and the weather was considered as favourable. Mr. Ritchie, late private secretary to Sir Charles Stuart, at Paris, and Captain Marryat, of the Royal Navy, are to attempt a journey towards Tombuctoo. The former gentleman is appointed Vice-Consul at Mourzouk, in the interior, the capital of Fezzan, a dependen-

cy of Tripoli, whose Governor is son of the Bey of that kingdom. The protection of the Bey is guaranteed to them: the journey, therefore, is not so perilous as by other routes, although they have the great Zaharrah to pass, and must be eight days without meeting with water. The French have been before us, and a Spaniard, who travelled in Egypt for Bonaparte, under the assumed name of Ali Bey, has actually set off. It is already known that Mr. Bowdich, and some other gentlemen from Cape Coast Castle, have penetrated into the Ashantee country, and been well received. Information has been received by this means, which, it is thought, gives more probability to the death of Mungo Park than any that has hitherto appeared. Mr. Bowdich met with some Moorish merchants who had been at Haoussa, who stated that while they were at that place a White man was seen going down the Niger in a large canoe, in which all the other persons were Blacks. This was reported to the king, who immediately sent some of his people to advise him to return, and to tell him that if he proceeded much farther he would be destroyed by the cataracts. The White man, mistaking the good intentions of the king, persisted in his voyage. The king sent a large party to seize him and bring him to Haoussa, which, after some opposition, they effected. Here he was detained by the king for two years, at the end of which time he became ill of a fever and died. The merchants who related this tale declared that they had seen the White man at Haoussa. Whether this person was Mungo Park or his companion, Lieutenant Martyn, the last known survivor of the party besides himself, no means exist of ascertaining, although there is strong reason for supposing that no other White persons could have been in the interior of Africa in the situation described.

## LIST OF NEW PUBLICATIONS.

### THEOLOGY.

Sermons on the first Lessons of the Sunday Morning Service, from the first to the thirteenth Sunday after Trinity; together with four Sermons on other Subjects; by the Rev. R. Burrows, D. D. 8vo. 10s. 6d.

The Literary and Scientific Pursuits which are encouraged and enforced in the University of Cambridge, briefly described and vindicated: with various Notes. 8vo. 6s. 6d.

Annals of Scottish Episcopacy, from the year 1788, to the year 1816, inclusive; by Christ. Observ. No. 200.

ing the Period during which the late Right Rev. John Skinner, of Aberdeen, held the office of Senior Bishop and Primus; to whom a Biographical Memoir is prefixed; by the Rev. J. Skinner, M. A. 12s.

A Sketch of the History of Churches in England: applied to the Purposes of the Society for promoting the Enlargement and Building of Churches and Chapels: to which is added, a Sermon on the Honour of God in Places of public Worship; by John Brewster, M. A. 5s. 6d.

A neat edition of the Septuagint, with 4 C.

Apocrypha, in one volume: the text is taken from the Oxford edition of Bos. 8vo. 28s.

#### MISCELLANEOUS.

Travels in Canada, and the United States of America, in 1816 and 1817; by F. Hall, Esq. 8vo. 14s.

A Second Journey through Persia to Constantinople, between the Years 1810 and 1816: with a Journal of the Voyage by the Brazils and Bombay to the Persian Gulph; together with an Account of the Proceedings of his Majesty's Embassy under his Excellency Sir Gore Ouseley, Bart., K. S.L. 4to. with maps, coloured costumes, and other engravings from the designs of the author; by Jas. Morier, Esq. 3l. 13s. 6d.

A Journey from India to England, through Persia, Georgia, Russia, Poland, and Prussia, in the Year 1817; by Lieut. Col. Johnson, C. B. 4to. 2l. 2s.

A Journey round the Coast of Kent; containing Remarks on the Principal Objects worthy of Notice throughout the whole of that interesting Border and the contiguous District; by L. Fussel, Esq. 8vo. 9s.

No. I. of Chronological and Historical Illustrations of Ancient English Architecture; by J. Britton, F. S. A.

J. Souter's Catalogue of Books, selected for the Use of Parochial Lending Libraries. 8d.

Memoirs of her Royal Highness the late Princess Charlotte; by T. Green. 8vo. 12s.

Memoirs of John, Duke of Marlborough; with his Original Correspondence, collected from the Family Records at Blenheim, and other authentic Sources; by W. Coxe, M. A.; illustrated with portraits, maps, and military plans. Vol. II. 4to. 3l. 3s.

Biographical Conversations on the most eminent Voyagers of different Nations, from Columbus to Cooke; by the Rev. W. Bingley. 12mo. 7s.

Universal Commerce; or, the Commerce

of all the Mercantile Cities and Towns of the World. 8vo. 10s. 6d.

European Commerce; or, Complete Mercantile Guide to the Continent of Europe; by C. W. Rordansz. 8vo. 18s.

The first volume of the Philosophical Library; being a Collection of the most Rare and Valuable Reprints of Ancient Morality, &c. 8vo. 15s. 6d.

The School-Fellows: a Moral Tale; by the Author of "the Twin Sisters," &c. &c. 12mo. 4s.

An Autumn near the Rhine, or Sketches of Courts, Society, and Scenery, in some of the German States bordering on the Rhine: with a map of Eastern Germany. 8vo. 14s.

Meditations of a Neophyte, with Notes. Post 8vo. 6s. 6d.

Cursory Observations, chiefly relating to the Conversation and Manners of Private Society. 1s. 6d.

A Grammar of Music: to which are prefixed, Observations explanatory of the Properties and Powers of Music as a Science, &c.; by T. Busby, Mus. Doc. 9s.

A Dictionary of the English Language; in which the Words are deduced from their Originals, and illustrated in their different Significations by Examples from the best Writers: to which are prefixed, a History of the Language, and an English Grammar; by the Rev. H. J. Todd, M. A. F. S. A. 5 vols. 4to. 11l. 11s.

Translations from Camoens, and other Poets: with Original Poetry; by the Author of "Modern Greece," and the "Restoration of the Works of Art to Italy." 8vo. 4s.

The Principles of Population and Production investigated; by George Purvess, LL. D. 8vo. 10s. 6d.

An Inquiry concerning the Population of Nations: containing a Refutation of Mr. Malthus's Essay on Population; by George Ensor, Esq. 8vo. 12s.

## RELIGIOUS INTELLIGENCE.

### DR. BRAY'S SOCIETY FOR PROVIDING PARSONAGE AND PAROCHIAL LIBRARIES.

A CORRESPONDENT, in our Number for last March, p. 159, having suggested the importance of providing *parsonage libraries* for the resident clergy, we feel much pleasure in giving a brief account of what has been already done on this subject by the Society usually designated, "the Associates

of Dr. Bray." A principal design of this association is precisely the same as that which our correspondent suggests; namely, the founding of parochial and lending libraries in England and Wales. The *fixed parochial library* was intended for the immediate use of the minister of the parish; the *lending library* for the benefit of the neighbouring clergy, as well as the minister of the parish himself. In order to encourage and perpetuate this undertaking, an



Act of Parliament was passed in the seventh year of Queen Anne, entitled, "An Act for the better Preservation of parochial Libraries in that Part of Great Britain called England." By the most correct account which can be obtained, it appears that upward of fifty libraries were founded by Dr. Bray in America, and other countries abroad, and sixty-one *parochial libraries* in England and Wales. Of the former number, thirty were founded in Maryland, where Dr. Bray was appointed Commissary by the Bishop of London, in the year 1696.

Of the parochial libraries the most extensive was that at St. Botolph's, Aldgate, which is mentioned in the account as comprising 330 volumes. Independently of the above exertions, Dr. Bray sent into America upwards of 34,000 religious books for general distribution; and also founded sixty-seven *lending libraries* in England and Wales, and sixteen in the Isle of Man.—Dr. Bray died February the 15th, 1730, in the seventy-third year of his age, having bequeathed a valuable collection of Martyrological Memoirs which he had formed to the Library of Sion College, London. The collection is stated to be curious and important. He bequeathed also his own private library to the incumbents of Sheldon in Warwickshire, of which parish he was Rector, and made a provision for a lending library in the Highlands of Scotland.

Since Dr. Bray's decease, eighty-six parochial libraries have been founded; of which five are in the diocese of York; thirty-five in that of Chester; and thirty-four in the bishoprick of St. David's. Four have been established within the last three years. In 1815 at Peniston, Yorkshire; in 1816 at Princes Risborough, Bucks; in 1817 at East Hadden, Northamptonshire; and in 1817 at Guilden Morden, Herts.

Since the year 1753 there have also been established fifty-three lending libraries; and the number of books distributed among them amounts to 12,310. The last established *lending library* was at St. Bees, Cumberland, in the diocese of Chester, 1818, to which the number of books sent was 217.

The present number of associates amounts to no more than eighty-one. The Committee meet for admission of members, receiving applications for books, and other business of the Society, the first Friday morning in each month, at No. 52, Hatton

Garden; and all applications are to be addressed to the Rev. Samuel Wix, M. A. F. R. S., St. Bartholomew's Hospital; or the Rev. Wm. Parker, M. A., at the house of the Society for promoting Christian knowledge, Bartlett's Buildings.—The number and description of the books are regulated by the nature of the application under the discretion of the Committee.

The above statement will probably afford the information which our correspondent wishes. There is, however, another branch of utility, which is supported by this association; namely, *SCHOOLS*, originally designed for the instruction of Negro children. These were opened in different parts of America in 1760; but, from the changing circumstances of that country, the associates were induced to commence schools in other situations: and they have now, on their regular establishment, three in Nova Scotia; two in Philadelphia, to which a third is in contemplation; and one at Nassau in New Providence, one of the Bahama islands.

William Wilberforce, Esq. M. P., who is a member of the Society, having represented that the colony of Sierra Leone, in Africa, was a great and rapidly increasing colony, consisting of at least 10,000 souls, and with schools, in which 1,000 children are educated under the chaplain, and that a donation of books would be highly useful, it was resolved that books, to the amount of twenty-five pounds, should be forwarded to the Rev. Wm. Gurnon, the chaplain. The books were accordingly selected and sent in the month of October last.

A correspondent, in addressing us on the subject of this Society, remarks; "The advantage of such a charitable design is sufficiently obvious. Christian benevolence cannot be directed to a more important object than the promotion of learning and piety in the parochial clergy. Whatever tends to heighten the tone of spiritual attainments amongst our clergy, increases their respectability, enlarges the sphere of their moral and religious influence, and renders to the community at large the most essential service, laying the foundation of both temporal and eternal benefit." In this point of view this institution of Dr. Bray's is certainly entitled to the zealous support of all who feel interested in the welfare of the cause of religion, and the respectability and pre-eminence of the Church.

f England. It is only necessary to add, that the association receives presents of books, as well as pecuniary contributions.

#### GRAND JUNCTION CANAL ASSOCIATION.

Another correspondent (*vide* Answers to Correspondents for July last, page 488,) having referred us to the immoral habits of the boatmen employed on the numerous canals of this kingdom, and the importance of attending to the supply of their religious wants, we have endeavoured to obtain the particulars of what has been hitherto attempted on their behalf.

In 1815, a clergyman resident at a spot where he had many opportunities of conversing with the bargemen of several canals, which intersect the district in his neighbourhood, suggested the idea of supplying every barge with a copy of the holy Scriptures, and also the men who are stationed at the engine houses and the locks. These last, from the confined nature of their employment, have very seldom an opportunity, even if willing, of attending a place of worship. The boatmen very generally discovered great satisfaction at the proposed supply, and expressed their readiness to purchase Bibles and Testaments at reduced prices. Twenty-three Bibles and twenty-two Testaments were in a short time disposed of, and an association was formed, composed principally of ladies, for supplying the boats, &c. A small depository of books was also established in the vicinity, near the spot where the Aylesbury and Wendover branches fall into the line of the Grand Junction Canal. Since this period, the depository has been supplied to the amount of upwards of ten pounds' worth of Bibles from the Association.

The success which attended this attempt suggested the idea of extending the plan, by the establishment of an institution at Paddington, for the exclusive object of supplying the whole line of the inland navigation.

It appeared, upon inquiry, that the number of boats was between four and five hundred; that the number of men on the line of the Grand Junction Canal, the collateral branches, with the engine and lock houses, might be estimated at six thousand; and that, including their wives and children, the number of persons to be taken into consideration was probably not less than twenty thousand. These may be said al-

most to live upon the water, and, by the peculiar nature of their occupation, are precluded from all opportunity of attending public worship on the Sabbath-day. For this deprivation no remedy seemed to offer itself equal to that of providing every barge with copies of the holy Scriptures. To carry this into effect, on March 20, 1816, was formed at Paddington,

#### THE GRAND JUNCTION AND GENERAL CANAL ASSOCIATION.

*Patrons*: The Hon. and Right Rev. the Lord Bishop of Durham; the Right Rev. the Lord Bishop of Norwich; the Hon. and Right Rev. the Lord Bishop of Gloucester; Charles Harvey, Esq. M. P.—*President*, Rev. Basil Woodd.—*Secretary* (gratis,) Rev. John Bull, &c.—*Treasurer*, John Bacon, Esq.—*Collector*, Mr. Amies, King-street, Edgeware Road.

A depository of Bibles and Testaments was established at Mr. Harrison's Wharf, on the Paddington Basin, and thirty of the Wharfingers became weekly subscribers to the Association.

By these means we understand that a considerable supply of copies of the holy Scriptures has been provided and distributed throughout the whole line of the inland navigation. Endeavours have also been adopted to form depots at different points of the Grand Junction Canal. Independently of this institution, a supply of Common Prayer Books has been provided, partly gratuitously, and partly at reduced prices. Upon investigating the character of the persons connected with the barges, it was found that many of the boys who navigate them, and the children of the families who live in them, could not read; that many of the elder boys spent the afternoon of the Sabbath-day loitering about the boats and the canal yard, and that their language was most profane and offensive. This circumstance produced, in August, 1816, the adoption of another plan for their benefit, by means of the CANAL SCHOOL, which is held at Paddington every evening in the week; and is free for all children connected with the barges, and the men who work on the wharves and banks of the canal. It consists of about one hundred and thirty children, boys and girls, together with several boys and young men, about sixteen and eighteen years of age. The conduct and deportment of these young persons is stated to be very gratifying: they learn to read the Scriptures, to repeat the catechism, and to join in the worship



of God, with which the business of the school always concludes. The school is also open on Sunday mornings; and in the afternoon the children attend Divine service at a neighbouring episcopal chapel, where they occasionally, in their turn, repeat their catechism with other schools. There is reason to hope that real benefit has already arisen from these plans, which are supported by annual and occasional subscriptions.

#### OXFORD AND OXFORDSHIRE AUXILIARY BIBLE SOCIETY.

The Fifth Report of this Society announces the improving state of the funds: 763*l.* have been received, of which 560*l.* have been remitted to the Parent Institution: 1086 Bibles and 700 Testaments have been distributed during the year; a larger number than at any previous period. We can give only the following passages from the speeches and Report.

The Senior Proctor, after stating various benefits resulting from the Society, remarked, that "though the advocates of the Society might here take their stand, yet he could not but hope that the very provision which had been the occasion of so much offence, the union of Christians of different denominations on common grounds, without any compromise of principle, would promote a spirit of charity and concord; for mutual misapprehensions and prejudices were not likely to be removed by studied separation, and the indulgence of unfavourable suspicions. He had no wish to convert into a field of debate what he knew had been, and he trusted would continue to be, an occasion of exciting the liveliest sympathy of Christian feeling. He believed that it was a gracious appointment of Providence, that most points of duty (though ingenuity might still seem to render them disputable) carried their evidence so strongly on the face of them, that a plain man, who only wished to act right, would feel little or no difficulty. If this were not the case, it is obvious that the greater part of charitable exertions must be either totally suspended, or so far chilled as to lose all their warmth and vigour. It was in this light, he thought, that the claims of the Bible Society would be generally seen; it carried a strong presumption in its favour, and came, if he could trust his own feelings, so powerfully recommended to the heart, that an ingenuous mind would be disposed to regret that it had ever been made a subject of discus-

sion. He was convinced that, in matters of this nature, a Christian spirit was the safest casuist."

The Principal of Magdalene Hall concluded with reading extracts from his correspondence with the Archdeacon of Bombay, one of their original members, and now president of the Bible Society in that settlement, announcing the translation of St. Matthew's Gospel into the Mahratta and Guzarat language; and others from a friend in Italy, shewing the impossibility of procuring a copy of the Testament in that country; which the Principal confirmed from his own personal knowledge of most of its principal cities. He conceived that if Italy had been the only country completely destitute of the Bible, and there was no reason to expect that the want would be supplied from any attempt within itself, any foreign society undertaking to render so great a service to thirty millions of Christians was entitled to the thanks and co-operation of every believer. But what he had said of Italy, there could be no doubt, was as applicable to Spain and some other countries; still more, if possible, to the Mohammedan and Pagan states, which make up the greater part of the globe. While, then, this deficiency remains, and the most sanguine will hardly maintain that it is likely to cease, the Bible Society, he observed, will be hailed as an universal blessing by all whose charity extends beyond the narrow limits of Britain. Nor, if it be ever suffered to expire, will they find its loss compensated by any or all the many religious associations which are the glory of our country, however pure they may be in their object, or unblameable in their administration.

The Rev. Mr. Marsh, of Nuneham, in allusion to the progress of the Society, remarked, that "the single fact, that it was instituted in a corner, and in the course of ten years had overspread the whole of the civilized world, was itself sufficiently striking: it was indeed a fact to which no parallel can be found in history. But he would not say that it was alone decisive. The simplicity of its plan, the general reception of the Bible as the word of God, the free intercourse now happily subsisting between different nations, were natural causes which materially facilitated its progress. But the chief consideration, which had led many to believe that a Divine influence had accompanied it, was, that together

with the distribution of the Bible, which is the gift of man, there has gone forth an increasing desire for it, which is the gift of God."

After proving this position by various recent facts, he continued to remark, that, "extraordinary as these occurrences were, it was surely more extraordinary still, that all this increasing desire of the Bible should occur at the very time when the British and Foreign Bible Society arose to meet it. These unconcerted coincidences, he said, were among the most authentic marks of the finger of Providence. Christianity was dispensed when the state of the world allowed of its being universally propagated; and, may we not add, the new system of instruction was invented at the very moment when the British and Foreign Bible Society arose to furnish the materials: the British and Foreign Bible Society itself originated when an increasing desire of the Bible was about to give it scope and efficiency. Again, it was a distinguishing feature of this Society, that it furnished nothing but what was equally held in esteem among all classes of Christians. But yet, how could the innocence of this principle be recognized, or the utility of it perceived, unless there were a kindlier disposition among Christians to each other, unless there were an abatement of prejudice, a desire to conciliate, a more truly catholic spirit arising amongst us? If it has pleased Almighty Providence to shed abroad these favourable dispositions at the very time when the British and Foreign Bible Society arose to take advantage of them, may we not augur from it his favour to the Society's cause? The great advantage also which is derived from the circulation of authorized versions, in discountenancing those which are heretical, is a benefit the value of which is greatly enhanced by its occurring at a period when active measures are taking for giving currency to those which are dangerous. We know that such measures have been adopted at home and abroad, particularly in Geneva; and we know too, that the superior facility given to the supply of the received translations, by the operations of the Bible Society, has been mainly instrumental in rendering them abortive."

The following are passages from the Report:—"At home, notwithstanding the apathy of many, and the opposition of a

few, the Society has reason to be grateful to Providence for the support it continues to receive from persons of every condition and all religious persuasions. Such support is unexampled in the history of charitable societies, and, as such, has been regarded by many as honourable to the British public. And honourable it unquestionably is, in some degree, if we are just in presuming that no other people would, year after year, voluntarily raise so large a proportion of their wealth for a religious object, and include foreigners as well as natives within their bounty. Yet add to it the sums expended for the same purpose by similar institutions, and even then how small and insignificant will it appear as a national tribute of piety to all who know the scarcity, and can at all appreciate the worth, of the gift that it bestows."

"The Bible Society has completed its fourteenth year. Its acts may be read in most of the languages of Europe; they have been performed in almost every country: all its proceedings have been public; and for many a year they have been watched by vigilant adversaries. Its constitution has been stated to be dangerous, its tendency to be alarming: even its object has been condemned by some as insufficient; by others, who are yet believers in revelation, as pernicious. But unremitting enmity has been unable to substantiate its surmises; no misapplication of revenue, no deviation from its avowed principles, has been detected. Let all, then, who yet hesitate, examine its Reports for themselves, and read its genuine character in the grateful acknowledgment of nations. If the result be a conviction that the charges brought against us are unfounded, it will not be enough to acquit our Society of guilt; it will be their duty to assist it in its beneficent career by their prayers and contributions, unless they can find or organize another institution as able and as willing to send the word of God to the ends of the world. If our Society is fit to exist, it is worthy of all that wealth, or genius, or learning, can do to advance it. It would be needless to remind those who have avowed their attachment to the cause, that its claims cannot be satisfied by a cold or timid adherence. We read that Christian charity constrains us to spend and be spent in the service of our brethren; and that it calls upon those that labour out of their deep poverty to abound in liberality; it



assuredly then requires from all in prosperous circumstances much more than a small portion of superfluous wealth, for the promotion of piety and virtue; for this virtue is not delineated in such glowing colours in holy writ to excite a barren admiration, but to encourage activity. May all of us, and all who in every country are asso-

ciated in this noble cause, shew by their own practice our value of the book that we bestow. It is thus alone that we can expect the Divine blessing to crown our labours; it is thus, rather than by an elaborate defence, that we shall silence objections, and convert opposition into friendship."

## VIEW OF PUBLIC AFFAIRS.

### FOREIGN.

Nothing has as yet transpired as to the effect likely to be produced on the relations between Spain and the United States, by the forcible occupation of Florida; but there are strong indications that the latter power means to retain what it has seized. —A circumstance which took place soon after the capture of Pensacola is thought by some to have put to hazard our own relations of amity with that country. Two Englishmen, of the names of Armstrong and Armbrister, were seized by General Jackson, and subjected to a military trial, on the charge of having instigated the Indians in that neighbourhood to acts of hostility against the subjects of the United States. The particulars of the trial have not transpired. It is only known that it was brief, and ended in the condemnation to death, and the almost immediate execution of the unhappy individuals. It would be altogether rash to pronounce upon the political character of this proceeding until all the facts of the case are known. At the same time, it seems, under all its circumstances, to involve a very unnecessary stretch of severity, and something of wanton cruelty, on the part of the American General; and this, indeed, seems to be the impression, not in this country only, but, if we may judge from the American journals, throughout a great part of the United States. If the act was in itself unjustifiable, according to the received law of nations, we trust the American Government will have the virtue and magnanimity to disavow it, and thus to prevent the breach of friendly intercourse between the two countries.

The government of Spain has addressed a manifesto to the great powers of Europe on the subject of her South American Colonies, in which she solicits their mediation to restore her refractory subjects to their allegiance. She promises on her part a complete amnesty for the past, liberal regulations on the subject of commercial intercourse with other friendly nations, a perfect equality as to civil and military em-

ployments between her Spanish and American subjects, possessing suitable qualifications, and a readiness to accede to such measures, consistent with her rights and dignity, as may be proposed to her by her high allies.

The Congress will not assemble at Aix la Chapelle until the 27th of September.

### DOMESTIC.

The internal state of the country continues tranquil; and although most of the spinners and weavers of Manchester continue to hold out for higher wages, yet scarcely any thing like tumult has occurred among them. — Her Majesty's health, which we stated in our last to be in a very precarious state, has unexpectedly and considerably improved. —The harvest is nearly concluded, the weather having been more uniformly and intensely hot than has been remembered for many years. The crops of wheat have in some measure suffered from want of rain, but are represented as being, upon the whole, a full average supply, and of good quality. The long continued drought has, however, done considerable injury to the crops of barley and beans, and to the gardens and grass-lands throughout the country, and especially round London.

In the dearth of other matters, the newspapers have been chiefly filled during the last month with the details of the assizes. Two trials involving circumstances of peculiar atrocity—namely, that of Charles Hussey, for the murder of Mr. Bird, and Mary Simmons, his housekeeper, at Greenwich; and that of G. Chennell and J. Chalcraft, for the murder of Mr. Chennell, and Elizabeth Wilson, his housekeeper, at Godalming—have excited great and general interest. In several circumstances a considerable resemblance appears between these two awful deeds; with the particulars, however, of which, we shall not harrow up the minds of our readers. With regard to Hussey, the evidence, which was circumstantial, was indubitably strong; and indeed a considerable part of the stolen

property was found secreted in his possession. He had vehemently denied all participation in the murder; nor did he publicly confess his guilt even on the scaffold; and it was generally supposed that he had died without making any disclosure. Shortly after his execution, however, a paper was conveyed to the daily journals by the Rev. Mr. Rudge, the clergyman who attended him, giving an account of Hussey's full confession of his having planned and instigated the robbery; but the murder he attributes to two other individuals, whom he states to have sailed within a few days after for the East Indies, and who perpetrated the bloody work while he kept watch without. Mr. Rudge very prudently withheld this information from the public for a short time, until due measures could be taken by Government for apprehending the persons mentioned by Hussey, but whose names have not been disclosed.—We should greatly doubt whether much credit is due to this confession, after his pertinacious denial of guilt almost to the very close of life. It deserves, however, the fullest investigation.

The murder of Mr. Chennell and Mary Simmons was, if possible, perpetrated under still blacker circumstances than that of Mr. Bird and his housekeeper; the murderers being no other than the *servant* and the *son* of the deceased. Their guilt appeared indubitable to the jury, from a long train of closely connected circumstantial

evidence; and both the court and the public at large appear to have been fully satisfied with the verdict. Nothing indeed was wanting but the confession of the criminals themselves, who, we greatly lament to say, persisted to the last in their denial, notwithstanding the most conclusive proofs of their guilt. At the same time we do not think that any material weight ought to be attached to circumstances of this kind, or that any feeling of distrust respecting the justice of a verdict where the evidence has been full and conclusive, ought to arise in the minds of a jury, or of the public, merely for want of this melancholy satisfaction; which, however, as it is naturally felt to be a satisfaction, ought not to be left unsought whenever it is attainable. False shame, infidel principles, the dread of entailing a stigma on relations and friends, a horrid secret oath, perhaps in some cases mere obstinacy, and, more perhaps than all, a half-cherished hope of the *possibility* of escape, even on the scaffold, as long as the crime is strenuously denied, and innocence asserted, may prevent a hardened criminal, one especially who is capable of a cool premeditated murder, from acknowledging the justice of his sentence; and many of these motives may continue to operate at the very moment when he is conscious he is about to appear at that Higher Bar, where it must be for ever ratified, and a far more awful doom awarded than any human tribunal can inflict.

### ANSWERS TO CORRESPONDENTS.

EUBULUS; A CONSTANT READER; R B; C E. S.; J. G. C.; LAICUS; A NORTH COUNTRY MAN; LENIDA; A STUDENT; VERITAS; and SCIPIO ÆMILIANUS; have been received, and are under consideration.

It is not our custom to insert anonymous Reviews.

We cannot solve LAICUS's difficulty. The paper to which he alludes has been in our possession a considerable time: it came to us in the usual course.

We have received a reply to the WESTMORELAND YEOMAN, on Cambridge Discipline, which will appear in our next.

We thank B. W. for his communications: his papers have been forwarded as desired.

We are requested by a respectable Tea-dealer, of the name of Palmer, to state, that the person of that name, whom we mentioned in our last as a vender of Imitation Tea, was a Mr. Edward Palmer of Red Lion Street, Whitechapel.

### ERRATA.

Errors in the English edition from which they were copied.

Page 279, col. 2, line 5, *for* capable, *read* incapable.

Last No. 423, — 1, — 22, *for* seems, *read* seem

445, — 1, last line and top of col. 2, *the words*, "that he may preserve the people," should be inserted in the 6th line between *so*, and *committed*. The passage will then read thus—"as knowing whose minister he is, and as still bearing the authority of God; or, if the second prayer is preferred by the Reader, we beseech Almighty God to dispose and govern him, so that he may preserve the people committed to his charge in wealth, peace, and godliness."

Last No. page 451, col. 2, first line, *for* rejoice to, *read* refuse not to.